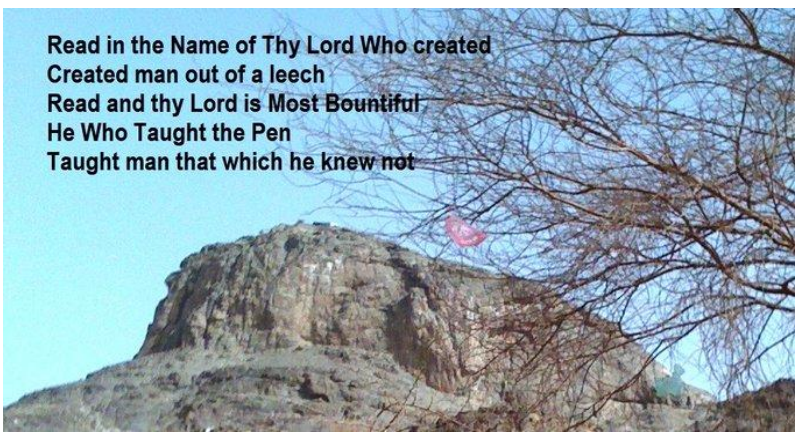
بسم الله الرحمان الرحيم | **In the name of God, Most Gracious, Most Merciful**

SCIENTIFIC TAFSIR OF THE QURAN

Part 1 of 3 [Chapter 1 to 9]

The Opening
The Guidance for the Guards (Hudan lil Muttaqin)
The War Book (Al Furqan)


Read in the Name of Thy Lord Who created
Created man out of a leech
Read and thy Lord is Most Bountiful
He Who Taught the Pen
Taught man that which he knew not

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Zakaria Kamal (Author)
Present Address: 13 Anandanagar Main Road,
East Merul, Badda, Dhaka-1212, Bangladesh.
Permanent Address: Village- Hoglakandi, PO- Jhitka,
PS- Horirumpur, District- Manikganj, Bangladesh
Ph: 8801913960069
zakaria.kamal@gmail.com

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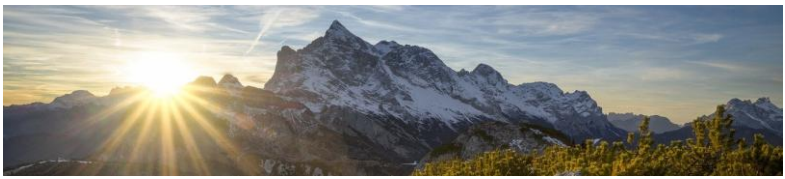


Chapter 1 [Al Fatihah]

[1] In the name of God, Most Gracious, Most Merciful.

[2] Praise be to the God, the Sustainer and Evolver (*Rabb*) of the universes (*alamin*).
[3] Most Gracious, Most Merciful;
[4] Master of the Day of Law (*Deen*).
[5] Thee do we worship, and Thine aid we seek.
[6] Guide us to the Straight Path,
[7] The Path of those on whom Thou hast bestowed Thy Grace, those whose is not wrath, and who go not astray.

Color Code

Blue: Verses of the Quran
Black: All other writings

Tafsir of the Surah

Introduction

The *Surah* (Chapter) stands outside of the Quran, as the following verse says:

> "And We have bestowed upon thee the Seven Oft-repeated (this Surah) and the Grand Quran."
>
> [Al Quran 15:87]

So, the Surah and the Grand Quran are two different articles, revealed by the same God. The Surah is the preface of the Quran.

The Surah acquaints its readers with the God of the Quran. It motivates them to worship the God only and rely on Him only. It stirs up the unity of Muslims by using we/us in the prayer: *"Thee do we worship, and Thine aid we seek".*

The Surah highlights the book as for the people that urge for the guidance: *"Guide us to the Straight Path…"* It is the path that the old Prophets admired:

> "A voice of one calling in the desert: 'Prepare the way for the Lord; make Straight Path for him...'"
>
> [Gospel of Mark 1:3-4, Holy Bible]

The Surah altogether is a teaching, a motivation, and a prayer. It sets its reader in the desired state of mind to go through the Book.

Flowchart

Section 1 [Verse 2-4]: The God of the Quran
Section 2 [Verse 5-7]: Submission and Prayer

Section-1 of Chapter-1 **[Verse 2-4]: The God of the Quran**

Praise be to the God, the 'Sustainer and Evolver' of the universes.

Remarks

The above verse acquaints one with the God of the Quran. According to the verse, the God of the Quran (Allah) is the 'Sustainer and Evolver' (Rabb) of the universes *(alamin).*

Therefore, if we can understand how a sustainer and evolver of the universes should be, we will have a better idea about the God? It is discussed under the following headings:

1. The Universes *(Alamin)*
2. The God in Form
3. The God existing Everywhere
4. Basic Knowledge about the Soul
5. How the God sustains and evolves the universes by extending several of His elementary souls into the space
6. Practical examples of the extended elementary souls (force fields / ruhs) of God
7. How the God became God
8. Conclusion

The discussion will acquaint a reader with the real God of the universes, scientifically.

Note:

"Rabb" is translated by Pickthall as "Lord", and by Abdullah Yusuf Ali as "Cherisher and Sustainer". The literal meaning of the word is "sustainer, cherisher, master, and nourisher". In context of the inert universes, it is translated here as "Sustainer and Evolver". Otherwise, one of the 99 names of Allah is Sustainer (Al Mukeet) and another of His names is Evolver (Al Baari) in the Quran.

1. **The Universes *(Alamin)***

If we want to understand the God as the Sustainer and Evolver of the universes *(alamin)*, we are to know the universes at first. People have different ideas about the universes. Two of such ideas are discussed below in short:

1a. **The Idea of Multiverse**

"The multiverse is a group of multiple universes. Together, these universes comprise everything that exists…" – WIKIPEDIA, The Free Encyclopedia.

The different universes within a multiverse are called parallel universes, other universes, or alternate universes. These universes may have different physical constant, laws of physics, and even different fundamental particles.

The universe, where we are living now, was created with precisely perfect laws and initial configuration. Thus, it has evolved to the state of today.

Today the elements and compounds forming the Earth follow innumerable natural laws, perfect and correctly interactive to each other to support our lives. And, there is a huge quantity of water with unique characteristics.

Thus, the Universe is fine-tuned for a complex creature like us. It is obvious that it has been created by a super intelligent being, no less than the God described in the Quran. He is the evolver as well.

But, the Idea of Multiverse, found in the common books, tries to answer how a fine tuned universe could evolve without God.

"Philosophical debates in which "fine-tuning" appears are often about the universe's fine-tuning for life: according to many physicists, the fact that the universe is able to support life depends delicately on various of its fundamental characteristics, notably on the form of the laws of nature, on the values of some constants of nature, and on aspects of the universe's conditions in its very early stages. Various reactions to the universe's fine-tuning for life have been proposed: that it is a lucky coincidence which we have to accept as a primitive given; that it will be avoided by future best theories of fundamental physics; that the universe was created by some divine designer who established life-friendly conditions; and that fine-tuning for life indicates the existence of multiple other universes with conditions very different from those in our own universe…"

– Stanford Encyclopedia of Philosophy

The space possesses energy, such as vacuum energy / dark energy. Therefore, there are theories suggesting that there could be billions and billions of Big Bangs, resulting in the formation of billions and billions of universes. Accidentally, one of these universes could be suitable for life. Thus, many use this explanation to account for the creation without invoking a Creator.

It is evident that the Quran does not suggest such idea by the term "alamin" or "universes". Instead, the Quran emphasizes the fine-tuning as the proof of God's existence:

> "He Who created the Seven Skies one above another; not you see in the creation of Most Gracious any disparity *(tafawutin)*…"
>
> [Al Quran 67:03]

The above verse says that there is no disparity *(tafawutin)* in the Skies, which means that the Universe is fine-tuned. The fine-tuning is done by God.

The Skies are super-giant waves of space, one inside another; like the peels of onion. The waves are produced by the distribution of matter (galaxies mainly) in the space. We are in the innermost (First) Sky.

The expanding Skies helped the concentration of matter into the galaxies. It also helps the balanced expansion of the Universe. Thus, the Skies save the Universe from disparity *(tafawutin).*

One does not have to believe the existence of Skies blindly; the formation of walls, filaments, and voids point out the existence of Skies as seven super-giant waves of space. Each Sky contains many galaxies and other

objects. The Skies are deliberately discussed in Section-7 of Chpter-2.

Allah is the Originator (*Fatir*) of the Universe. He set the laws and the initial configuration of the Universe perfectly so that it (the universe) could evolve as desired. We can see His initial acts (*futurin)* by returning our visions to the early universe. It is possible today by the James Webb Space Telescope:

> "…So, return the vision: Can you see any 'initial act of Originator' (*futurin*)? Then return the vision twice—overturned to you the vision, lost, and it is tired." [Al Quran 67:3-4]

[In above verse, *"futurin"* is normally translated as "flaw". It is a deviated translation. *"Fatir" means "Originator".* It is one of the names of Allah. In a human context, *"futurin"* means "breakfast" (see dictionary). So, in context of above verse, *"futurin"* should mean "the initial act of Originator"]

We may think on the Sun, Earth and Moon to understand how precisely the system is tuned:

> "And the Moon, We have ordained for it phases till she returns like the date-stalk the old.
> It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day, but all are in a sphere (**Falakin* / Milky Way galaxy) floating.
>
> And a sign for them is that We bore their race in the loaded Ark (of Noah); And We have

created for them similar (vessels) on which they ride." [Al Quran 36:39-42]

*["Falakin" is normally translated as "orbit", but it can be translated as ship, sphere, astronomy as well (see dictionary please). A galaxy is a sphere of space carrying the stars and other objects (like a space ship). And, as the above verses say that the sun and the moon are floating in the "falakin", it should be understood as the "Milky Way Galaxy".]

The above verses point out the fine-tuning, described below:

The Moon is working from the old times as a natural calendar for the common people. To be a good natural calendar, it had to be big enough in size to appear *like the date-stalk the old* (thin crescent) at the ends.

But, the Sun, exposing powerful gravitational force, should snatch away a big Moon and make it a planet of its own. The problem of having a big Moon is solved by reducing its mass. Scientists think that the Moon has a remarkably small iron core for a body of its size. So, the center of gravity (CG) of the Earth–Moon-System lies inside the Earth, about 1,700 kilometers below the surface. So, the gravity of the Sun works on the Moon through the Earth. So, *it is not permitted to the Sun to catch up the Moon.*

But the mass of the Moon could not be reduced too much so that *nor can the Night outstrip the Day*. A Moon with correct mass is necessary for the stability of the Earth at 23.5 degree tilt that provides stability to the Earth in its movement and rotation, ensuring stable days and nights at each point of the Earth.

Moreover, the Moon having correct mass produces measured tides in the oceans.

The gravitational force is designed to act in fixed patterns; and masses, distances, tilts, and movements of Sun, Earth and Moon are correctly decided. They produce correct heat, tides, and currents in atmosphere and oceans. So, the sailing ships can move safely: *"And a Sign for them is that We bore their race in the loaded Ark (of Noah); And We have created for them similar (vessels) on which they ride".*

And, why the Ark of Noah is mentioned here? The boat of Noah was floating in a special situation. Allah has fixed the nature, but He is always in control. Such is the tuning by Allah that it (fine-tuning) does not negate His interference—Allah, the Most Intelligent, the Wise!

The creation of the fine-tuned universe proves the existence of God. And the Quran is His message, choreographed for the testing ground of Earth. It increases the belief of the Believers, and it increases the disbelief of the Disbelievers. The same technique is applied in the creation.

So, an Atheist cannot see the act of Originator *(futurin).* He reacts to the aspect of fine-tuning by the Idea of Multiverse. He argues that there could be many Big Bangs and many universes, and as a matter of chance one has become suitable for life.

"If there were a large (possibly infinite) number of universes, each with possibly different physical laws, then some of these universes (even if very few) would have the combination of laws and fundamental parameters that are suitable for the development of matter, astronomical

structures, elemental diversity, stars, and planets that can exist long enough for life to emerge and evolve."

– Wikipedia / from Anthropic Principle

The space possessing energy may be exploding with the Big Bangs, but it could never produce a universe fine-tuned for a complex creature like us. The probability is zero in reality.

Moreover, the universes would collide with each other due to their gravitational forces to produce the explosions and explosions only—if there were no barrier space separating them.

By *"alamin",* the Quran does not mean such aimlessly popping out universes.

However, in subsequent discussions, one will find that Allah has created several universes. There is a parallel universe (anti-universe) within our universe, and there are other universes at the outside of our universe.

The parallel universe that is within our universe is created from the dark matter (anti-matter is a kind of dark matter). The anti-creatures, such as the jinns, are living in the parallel universe. The jinns are intelligent and top anti-creatures.

So, our universe is a two-in-one universe. Allah has made some arrangements to save the matter and the anti-matter from random collision and frequent annihilation.

In addition, there are other universes, such as the Jannaat, at the outside of our universe. The universes are separated by a huge barrier called *"Barzakh".*

1b. **Sufi-idea about the Alamin (Universes)**

The Sufis (Muslim Saints) too sometimes talk about the *alamin* to articulate the spectrum of spiritual rise in general. It is given below in short:

i. Hahoot: It is the world *(alam)* where only Allah exists.
ii. Yahoot: It is the world where the existence of Noor-Muhammadi is considered.
iii. Rahoot: It is the world where the ruh exists.
iv. Jabrut: It connects. The level includes the angels.
v. Malakut: The creation we see around us is Malakut.
vi. Nasoot: A human body is considered as an alam (world) and is called Nasoot.

Our science has not developed in the direction of spiritual-awareness. So, the above information derived from the sufi-thoughts cannot be used in our scientific discussion.

There are two more alamin: Alam-e-Arwah and Alam-e-Barzakh. Our souls (nafses) come from Alam-e-Arwah and go to Alam-e-Barzakh after death.

"Allah SWT has told us in the Quran that prior to being born in this world, all human beings were formerly born in a different world. The state of human beings at the time of that initial birth is referred to as Aalam-e-Arwah. The actual definition of Aalam-e-Arwah is the time spent by humans in another world before coming down to this earth. When we come down to this earth, we are born with a body and our nafs which is called soul. When we die and leave this world, our physical body stays here in the soil and our soul is taken out. This is

also a kind of Aalam-e-Arwah but Quran generally uses a different term for that stay of soul and calls it "Barzakh" meaning it is a time when there is no "body" but just the "soul"." – Abu Yahya, Inzaar.org

We get some information in the Quran that indicate Alam-e-Arwah as a virtual universe that God created to plan the creation. It is the Master Design of God. We were created in the virtual universe from our souls energized according our DNA codes and lived a virtual life in a Holographic Earth.

Our fates are extracted from our virtual lives. One's real life on the Earth is a repetition of the virtual life, except in the aspect of Faith.

The virtual universe still exists in the Arsh as an element of angelic establishment, monitoring our fates by angels.

[The Master Design (Virtual Universe), the Virtual Life, the Fate, and the Angels are deliberately discussed in Section-9 of Chapter-6].

There are two worlds inside the Barzakh: Illiyin and Sijjin. In light of the Quran, these two are also holographic worlds for the dead to live their holographic lives till the Day of Resurrection

[The Illiyin and Sijjin are deliberately discussed in Chapter-83].

1c. **The Universes (Alamin) in the Quran**

The universes (alamin) that are mentioned in the Quran are discussed below under the following headings:

i. Samawaat

ii. Jannaat

iii. Different Universes
iv. Super Space and *Barzakh*
v. Araf, Channels, and Sidratul-Muntaha
vi. Illiyin and Sijjin
vii. Arsh

1c(1). **Samawaat**

This universe, where we are living now, is called Samawaat (Skies) or Samawaat wal Ard (Skies and Lands) in the Quran. In cases, it is called Samah (Sky) as well.

The study of the Quran reveals that the space of the universe (Samawaat) is shaped into seven spherical waves, one inside another—like the peels of onion. These waves of space are skies. Each sky contains innumerable galaxies. We are in the First (Innermost) Sky. The space though waved is continuous.

One does not have to believe the existence of skies blindly. Several recent observations indicate that the skies should exist; though the theories have not been developed to harness the idea in the books of science [The skies are deliberately discussed in Section-7 of Chapter-2].

This universe (Samawaat) has been created from the Big Bang and ultimately from the Big Bounce.

> "Do not the Unbelievers see that the 'Skies and the Lands' (this universe) were joined together before We clove them asunder" [Al Quran 21:30]

According to the above verse, the initial universe contained land mass (dusts and asteroids joined together).

But, the Big Bang mainly could produce hydrogen and helium (smoke). The initial universe could have had heavier elements to form the land mass if it began from the non-singular state of a contracted preceding universe. Thus, the verse indicates that the present universe began through a Big Bounce.

"The Big Bounce is a hypothesized cosmological model for the origin of the known universe. It was originally suggested as a phase of the cyclic model or oscillatory universe interpretation of the Big Bang, where the first cosmological event was the result of the collapse of a previous universe…" – WIKIPEDIA

In light of the Quran, the universe is cyclic, and we are living in the Second Cycle. See figure below:

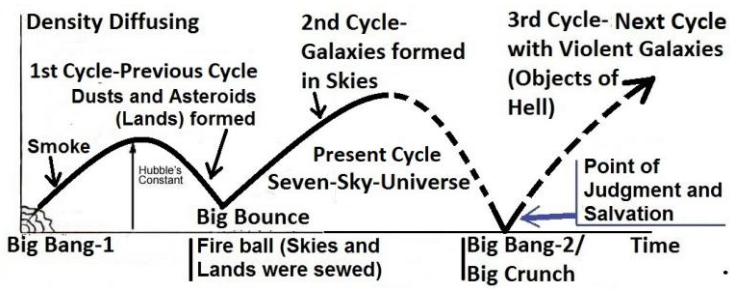


FIGURE 1.1: The Quran's Model of Cyclic Universe

The Cyclic Model of the Quran is described below in short according to the verses of the Quran:

1st Cycle (Preceding Cycle):

The universe started from the Big Bang-1. It produced the simple form of matter hydrogen. Later, twenty-five percent of hydrogen turned into helium, accompanied by a trace amount of a few other elements. Most likely, the Big Bang produced elements up to carbon. The space was uniform (single-sky-universe), and the smoke spread evenly throughout the space. Allah then infused gravitational force into the universe:

> "Moreover, infused His force / gravitational force *(thumma istawa)* into the Sky (single-sky-universe of the 1st cycle) while it had been smoke…"
> [Al Quran 41:11]

The gravitational force started contracting the universe. The contracting universe produced reasonable amounts of heavier elements, at least up to silicon. The heavier elements produced dusts and asteroids (lands). The land masses were in an assembly due to the universe contracted.

> "He the One Who created for you what was in the assembly of lands (in the contracted universe of the first cycle)..." [Al Quran 2:29]

2nd Cycle (Present Cycle):

The single-sky-universe of the first cycle was contracting faster and faster under the overwhelming pull of gravity. The terminal contraction produced extreme pressure and

temperature, leading to the Big Bounce, after which the universe began expanding again as the seven-sky universe (2nd Cycle). It is described in subsequent parts of the verses:

> "Moreover, infused His force / gravitational force *(thumma istawa)* into the Sky (single-sky-universe of the 1st cycle) while it had been smoke. He said to it (smoke) and to the lands (dusts and asteroids formed in the contracting phase of the 1st Cycle), "Come ye together, willingly or unwillingly. They said, "We do come in willing obedience (thus, Big Bounce occurred)." So, He completed them as Seven Skies (seven-sky-universe of present cycle) in two days and inspired in each Sky its affairs..."
>
> [Al Quran 41: 11-12]

> "He the One Who created for you what was in the assembly of lands (the assembly of lands in the contracted single-sky-universe of the first cycle). Then He turned to the Sky (single-sky-universe of the first cycle) and made them into Seven Skies (Big Bounce occurred and the universe was reorganized as the seven-sky-universe of the present cycle began); and He of everything All-Knowing. [Al Quran 2:29]

The Skies were created by the distribution of matter. In the expanding seven-sky-universe, the matter could easily concentrate into the galaxies. The long lasting stars and planets formed in the galaxies directly from the elements up to silicon.

The elements heavier than silicon, or so, formed in the stars of the present cycle.

3rd Cycle (Next Cycle):

The universe will collapse again into a Big Crunch and will restart (Big Bang-2) after Judgment and Salvation:

> "On the day when We will roll up the Skies (present seven-sky-universe) like the rolling up of the scroll for writings (Big Crunch); as We originated the first creation (Big Bang-1), We shall reproduce it (Big Bang-2)—a promise on Us; surely We will bring it about."
>
> [Al Quran 81:104].

In the third cycle, the sinners will be scattered in the galaxies as forgotten vicegerents of God. The galaxies are objects of hell.

Note:

1. The overall picture will be clear in subsequent discussions of this Tafsir where every point will be discussed deliberately with appropriate verses and related discoveries.

2. A Creator is not essential for a cyclic universe. The cycles of expansion and contraction may be going on forever. However, the Quran clearly mentions that Allah created the universe at the beginning of the immediately previous cycle.

1c(2). **Jannaat**

The Jannaat is a separate universe altogether. The hint of its location is given in the following verses:

> "Be quick in the race for forgiveness from your Lord and for a Jannaat whose width is that of the 'Skies and Lands' (this universe), prepared for the righteous…" [Al Quran 3:133]

> "Race to forgiveness from your Lord and the Jannaat, the width of which is as the width of the 'Sky and Land' (this universe)" [Al Quran 57:2]

According to the above verses, the width of the Jannaat is equal to the width of this universe (Samawaat). If two entities are equal in width, one cannot remain inside another. So, the Jannaat and the Samawaat are two separate universes.

Holy Bible gives similar indication:

> "Because only a few will be saved, God created two universes, instead of only one"
>
> – 2 ESDRAS 7:50, Holy Bible (GNB)

Some say that the Time began at the Big Bang, and that there is nothing beyond the Big Bang, and so on, because they do not know. Allah is ever living, and He has other creations at the outside of this universe.

1c(3). **Separate Universes**

The following factors confirm that the Jannaat and the Samawaat are two separate universes:

Factor 1: **Separate by Origin**

From the Big Bang, ultimately from the Big Bounce, this universe (Samawaat) has been created, not the Jannaat.

Therefore, the Samawaat and the Jannaat are separate creations by origin and evolution.

Factor 2: **Different Destiny**

The Jannaat is everlasting according to the Quran and Hadith. So, the Jannaat cannot exist inside a universe that will collapse by rolling up its Skies:

> "On the day when We will roll up the Skies (Samawaat / this universe) like the rolling up of the scroll for writings…" [Al Quran 21:104]

> "All that on it will perish, but will abide the Face of thy Lord, full of Majesty and Honor."
>
> [Al Quran 55: 26–27]

The Jannaat cannot be a one-inside-another anti-universe as well, because if the universe collapses, the anti-universe too will collapse.

So, the Jannaat is altogether a separate universe, existing beyond this universe (Samawaat).

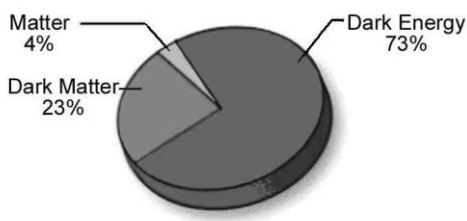
Factor 3: **Different Nature**

We live in a protected planet. So, we do not understand how violent the universe (Samawaat) is! The fluctuating high-pitch sounds we hear while tuning a radio-set originate in gigantic explosions occurring in distant galaxies and quasars. The entire space is showered with harmful radiations. Nothing can remain unchanged. It is a dangerous place indeed. It cannot be a home of peace and eternal salvation.

The universe (Samawaat) is timed. Here aging and ultimate death / decay are inevitable. But, according to the Quran and Hadith, the Jannaat is evergreen by nature. So, these have to be separate universes.

Factor 4: **Homes of Jinns and Humans**

This universe (Samawaat) contains roughly six times more dark matter than matter. So, bulk of the universe is not sensible to us, and only a tiny Earth is useful. It is not our universe; it belongs to the anti-creatures like the jinns, created from anti-matter (anti-matter is a kind of dark matter).



Content of Present Universe

FIGURE 1.2: Matter and Dark Matter

The jinns are intelligent anti-creatures. They are living in this universe from their inception. They are created suitable for this universe. They are sometimes called sons of the Skies (Samawaat / this universe). This universe is their original home.

Primarily, Allah settled Adam and Eve in the Jannaat. So, it is obvious that He created them suitable for the Jannaat. The Jannaat is our home universe. There are billions of peaceful planets, full of water. Before the creation of this universe (Samawaat), Allah created a huge quantity of water to produce the planets of the Jannaat mainly.

After the Final Judgment, all humans are supposed to be taken back the Jannaat, but the Disbelievers will be left in this universe (Samawaat) full of violent galaxies and fire.

[The Jannaat is deliberately discussed in Section 23 of Chapter 3]

1c(4). **Arsh**

The Arsh is beyond the Super Space, holding the universes.

Allah has an exclusive domain in the Arsh. He comes out of the domain by extending His Kursi (Thorne):

> Abu Dharr Al Ghifari narrates that the Prophet (pbuh) said, ‘By Him in whose hand is my soul, in comparison to the Kursi, the seven skies and lands (this universe) is nothing but like a ring thrown in

a desert, and certainly the hugeness of the Arsh over the Kursi is like the desert over that ring.'

[Tafsir Ibn Katheer].

There are many angels as well. They are commonly called the Angels of Arsh. The Pen, Disc, and related systems are in the Arsh. The Arsh is the Headquarters of Allah.

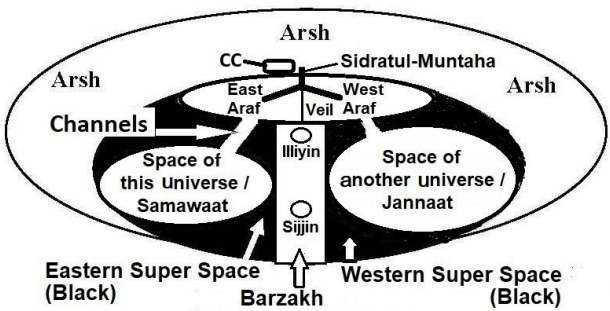


FIGURE 1.3: Likely disposition of universes

[Arsh, Kursi, Pen, and Disc are deliberately discussed with references in Section-9 of Chapter-6]

1c(5). **Super Space and Barzakh**

All creations, except the Arsh, are located in the Super Space.

The Super Space is divided by a super barrier (Barzakh) into two parts: the Eastern Super Space and the Western Super Space.

The Barzakh is a space with different nature where matter cannot survive. However, the light can pass through the Barzakh, as in the Night Journey, Prophet

(pbuh) saw some planets of the Jannaat from an object of the Seventh Sky.

Due to the Barzakh, one cannot go from one universe to the other except through special channels:

> "O ye assembly of jinns and men, if it be ye can pass beyond the boundary of the 'Skies and Lands' (this universe), pass ye! Not without authority shall ye be able to pass!" [Al Quran 55:33]

The Samawaat (this universe) is located in the Eastern Super Space and the Jannaat is located in the Western Super Space.

1c(6). **Araf, Channels, and Sidratul-Muntaha**

There is a huge land called Araf below the Arsh. "Araf" means "Elevated Land". The Araf may be considered as the third universe. It is the preliminary sanctuary of the universal angels.

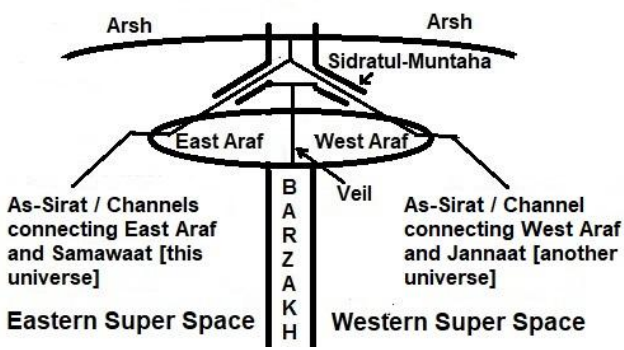


FIGURE 1.4: Barzakh and Channel

The Araf is divided by a Veil into two parts: the East Araf and the West Araf.

> “Between them shall be a Veil, and on the Araf will be men who would know everyone by his marks: they will call out to the Companions of the Garden, "Peace on you": they will not have entered, but they will have an assurance.”
>
> [Al Quran 7:46]

The East Araf is extended into the Eastern Super Space, and the West Araf is extended into the Western Super Space. See figure 1.4.

> “Lord of the Two Easts and the Two Wests. Then which of the favors of your Lord will ye deny?”
>
> [Al Quran 55:17-18]

In above verse, Two Easts are the East Araf and the Samawaat (this universe) that are located in the Eastern Super Space; Two Wests are the West Araf and the Jannaat (another universe) that are located in the Western Super Space.

[The Araf is deliberately discussed in Section-9 of Chapter-6]

The East Araf connects the Samawaat by a pair of channels, and the West Araf connects the Jannaat by another pair of channels. In the Night Journey (Miraz), Prophet Muhammad (pbuh) saw these channels. The accompanying angel called the channels as the “Channel of Light” and the “Channel of Darkness”. Prophet

Muhammad (pbuh) moved into the East Araf through one of these channels.

[The channels are deliberately discussed in Section-9 of Chapter-6]

The Sidratul-Muntaha is hanging over the Araf from the Arsh. It looks like an up-side-down plant with two main branches. One branch connects the East Araf, and another branch connects the West Araf.

Thus, the Sidratul-Muntaha works as the communication hub of the universes. It controls the transfer of matter, creatures, and information—anything and everything. From the East Araf, Prophet Muhammad (pbuh) moved into the Arsh through Eastern Branch of Sidratul-Muntaha. Later, from the Arsh, he moved into the West Araf through the Western Branch of Sidratul-Muntaha.

The Sidratul-Muntaha does another important job. An angel cannot go out of the universe for which it is created. The instructions coming down from the Arsh are passed to the angels through Sidratul-Muntaha.

[The Sidratul-Muntaha is discussed with references in Section-9 of Chapter-6]

The Arsh is connecting the universes by Sidratul-Muntaha and Channels. See figure 1.4.

1c(7). **Illiyin and Sijjin**

The Illiyin and the Sijjin are located inside the Barzakh. See figure 1.3. These are holographic worlds of the dead humans.

The Illiyin is for the people destined to the Jannaat. It is in the high Barzakh closely below the Araf. The Sijjin

is in the deep Barzakh. It is for the people destined to the hell.

A dead human is recreated virtually with his DNA code, soul (nafses), and memories that are collected by the angel every night and stored in the Lawh-Mahfuz (Disc Saved). The virtual human is then projected into a holographic world (Illiyin or Sijjin) where other dead humans are already living their virtual lives. They will remain in the Illiyin or Sijjin until the Day of Resurrection.

The souls (nafses) are corrected and further developed in the virtual life.

[The Illiyin and the Sijjin are deliberately discussed in Chapter-83]

2. **The God in Form**

Allah has a shape. We know from the Quran that Allah has eyes, ears, face, hands, legs, etc. The Holy Bible talks about His shape:

> "And Elohim created the man in His own image; in the image of Elohim He created him. He created them male and female."
>
> [Genesis 1:27, Holy Bible]

So, 'Allah in form' looks like a human. Similar description is there in the Hadith as well:

> "Allah, the Exalted and Glorious, created Adam in His own image with his length of sixty cubits..."
>
> [Muslim]

'Allah in form' stays in a domain of the Arsh. The domain is bigger than this universe. He normally moves beyond His domain by extending His Kursi (Thorne).

> "…Extends His Kursi into the 'Skies and Lands' (Samawaat-wal-Ard / this universe), and He feels no fatigue in guarding both of them (Samawaat and Jannaat); for He is the Most High, the Supreme." [Al Quran 2:255]

His omnipresence is discussed in the next where it will be amply clear why there is none like unto Him:

> "Say: He is God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him."
> [Al Quran 112:1-4]

3. **The God existing Everywhere**

Allah has a form, at the same time, He is present everywhere:

> "See you not that God does know that is in the Skies and on Lands? There is not a secret consultation between three but He makes the fourth among them, nor between five but He makes the sixth, nor between fewer nor more but He is with them where-so-ever they be. In the end will He tell them the truth of their conduct on the

Day of Judgment; for God has full knowledge of all things." [Al Quran 58:7]

Allah knows what we are thinking. He is closer to us than our jugular veins:

"It was We Who created man and We know what dark suggestions his soul makes to him, for We are nearer to him than (his) jugular vein.
[Al Quran 50:16]

In light of the above verses, Allah exists everywhere.

4. **Basic Idea about the Soul**

If Allah exists everywhere, He should be formless. But, He is not formless. We need to know the 'soul' to understand how Allah, having a form, can exist everywhere.

We view a soul as a spiritual stuff and remain hopeless to understand it. Actually, we know some of the souls and use those in many our instruments. But, we do not identify those as souls. The following discussion will identify the soul and will develop an idea as to how a soul works:

a. Soul in General
b. Types of Souls
c. Light and Subatomic Particles
d. Atom and Universe
e. Nafsin-Wahidatin (A Nafs Single)
f. The Nafsin-Wahidatin and the GUT Force
g. Unknown Force Fields

4a. **Soul in General**

We believe that a soul defines one's shape and nature and sustains the body as a living entity. This applies to living beings, but directly understanding the soul of a living creature can be challenging. Here, we present a basic concept of the soul. First, we discuss the soul of matter. According to the Hadith, matter also has a soul. Various force fields, acting like souls, sustain the natural systems of the inert world. One example is the magnetic field. By examining the magnetic field, we can explore the idea that a force field and a soul might be the same.

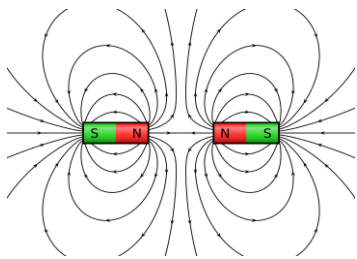


FIGURE 1.5: Magnetic Field

A soul (ruh) is expressed in the Quran as the Command of God:

> "They ask thee concerning the ruh (elementary soul). Say: "The ruh is command of my Lord." Of knowledge, it is only a little that is communicated to you." [Al Quran 17: 85]

I have discussed two cases in the following where the magnetic field works like commands:

4a(1). **Case 1**

The Earth has a huge magnetic field that resists the Solar Wind from entering the Earth. It seems that the magnetic field is commanding the Solar Wind: “Do not enter”.

FIGURE 1.6: Earth’s Magnetic Field

The land-living creatures could not survive without this magnificent magnetic field. What is its origin? Why the Earth should have such a huge magnetic field?

The scientists say that the rotating, convecting, and electrically conducting fluid (like melted iron core of the Earth) can develop magnetic field. And, in case of a gaseous object (like the Sun), they say that the ionized gas too can develop magnetic field. They are to say something—as they are scientists. Actually, these are force fields invested by God as commands.

4a(2). **Case 2**

The magnetism is caused by electromagnetic force, which is one of the fundamental forces of the nature.

A moving electric charge generates a magnetic field as depicted in figure 1.7 below. It seems that the magnetic field is sustaining and directing the electrons as a commanding force.

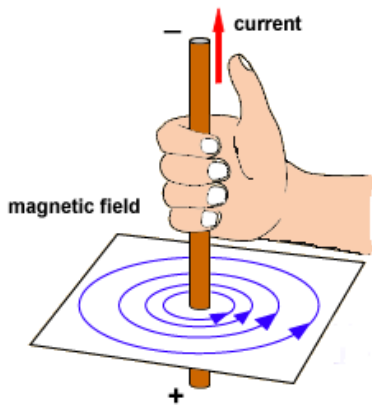


FIGURE 1.7: Magnetic Field sustaining and directing the Electrons

"The Field is sole governing agency of the particle"
– Albert Einstein.

In other words, the field is sole commander of the particle.

The force fields are designed and invested by God as His commands:

> "They ask thee concerning the ruh (elementary soul). Say: "The ruh is command of my Lord." Of knowledge, it is only a little that is communicated to you." [Al Quran 17: 85]

Therefore, a force field and a soul (ruh) may be the same thing.

4a(3). **Soul in the Hadith**

The Hadith expresses a soul as an attractive or repulsive force:

> "Prophet said: "The souls are like conscripted soldiers; those whom they recognize, they get along with; and those whom they do not recognize, they will not get along with.""
>
> [Bukhari, Muslim]

The characteristics are seen in the force fields. The protons are repulsive to each other. The Strong Nuclear Force Field holds the protons in the nucleus of an atom. Thus, in the language of the Hadith, the Strong Nuclear Force Field recognizes the protons and holds those in the nucleus. It does not recognize the electrons, so it does not pull those inside.

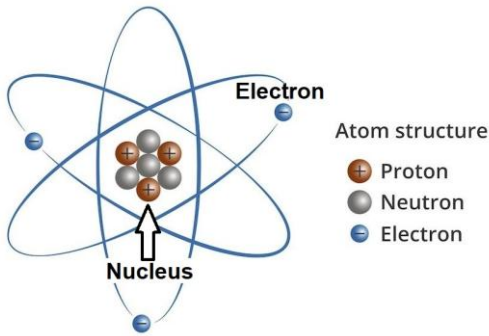


FIGURE 1.8: Atom

Similarly, the Magnetic Field recognizes the electron, so it keeps the electrons in the orbits of the atom. It does not recognize the proton, so it does not disturb those.

Therefore, a force field possesses the characteristics of a soul. It seems that the thing that the scientists call "force field" is called "soul" in the books of religion.

4b. **Types of Souls**

At this stage, I will assume that a force field and a soul is the same thing. The assumption will be confirmed in subsequent discussion.

The Quran talks about two types of souls:

I. Ruh (Elementary Soul)

II. Nafs (Composite Soul)

4b(1). **Ruh (Elementary Soul)**

"Ruh" is an Arabic word. It is translated as "soul". But, it should be translated as “elementary soul”. An

"elementary soul" is called "ruh". I write it as "ruhs" in plural form.

Allah can design a force field and can make it fixed. Once an object like the Earth, or a particle like an electron falls into the designed force field, it acts as intended. A designed force field is a ruh. It is an elementary soul. For example, the Strong Nuclear Force Field and the Magnetic Field are different kinds of elementary souls / ruhs.

Therefore, we may define a “ruh” (an elementary soul) as a force field, designed to act in fixed patterns, which holds or influences intended entities and commands them to act in specific ways.

Note:

There are different kinds of ruhs (elementary souls), serving different purposes.

For example, the Quran calls its verses ruhs because the words came as brain-data (low intensity electromagnetic force fields), emitted from the Protected Disc (Lawh-Mahfuz). The angels injected the data into the brain of Prophet Muhammad (pbuh) through Mohr-e-Nobuat (a swollen muscle below the neck) and back bone. It produced the memories of the verses in the Prophet’s brain,

For another example, Allah breathed ruh into Adam when he became conscious. It is a special ruh given to a human just after his/her birth when he/she becomes conscious and cries for the first time. This ruh works as a part of a human soul (nafs). It offers a flux encompassing a muscle of the chest, central

nervous system (CNS), and the brain to produce the qalb (mind). The qalb can be called virtual-brain of a human [the qalb is deliberately discussed in Section-10 of Chapter-6].

4b(2). **Nafs (Composite Soul)**

Another kind of soul is called *nafs*. "Nafs" is an Arabic word. I write it as "nafses" in plural form.

Both ruh and nafs are translated as "soul", but there are differences between a ruh and a nafs. A ruh is an elementary soul (a force field), but a nafs is a composite soul.

A combination of two or more force fields (elementary souls / ruhs) makes a nafs (composite soul). For example, Strong Nuclear Force Field, Magnetic Force Field, and Weak Nuclear Force Field jointly make the nafs of an atom. The nafs holds the particles, such as electrons, protons, neutrons, etc., and forms the atom. Many natural systems and all living creatures have nafses as their main souls.

Therefore, we may define a nafs as a combination of two or more force fields, which sustains a system and determines its form, nature, and activities.

Scientists have so far discovered four kinds of force fields such as Strong Nuclear Force Field, Electromagnetic Force Field, Weak Nuclear Force, and Gravitational Force. There should be more kinds of force fields in the nature with different characteristics, which are not yet discovered (2023). An animal’s nafs is a combination of such undiscovered and unknown force fields.

We find the indications of the unknown force fields from consciousness and emotions, such as fear, anger, disgust, etc., of an animal. The consciousness and the emotions are inherent qualities of the force fields. The more number of force fields a nafs (a composite soul) has, the more number of emotions it has.

There is no sign among the scientists that they are thinking on the force fields that may be working in an animal—trying for their detection is a far cry. They like to make bizarre theories to explain the complex natural systems.

[The human nafs is deliberately discussed in Section-10 of Chapter-6]

4c. **Light and Subatomic Particles**

The light is electro-magnetic force field. There are two kinds of force fields in the light such as electric field and magnetic field. So, the light should be a nafs. But, the light is called ruh as well. The verses of the Quran came as brain data (low intensity electromagnetic force / light), which are called ruhs in the Quran. So, the main difference between a ruh and a nafs is that a ruh works as a command, and a nafs sustains / supports a system.

A sub-atomic particle shows wave-particle duality—it flips back-and-forth as particle and wave. It is conscious as well. Its duality and consciousness can be detected by the following test:

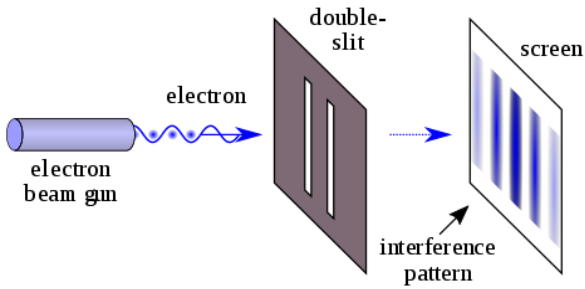


FIGURE 1.9: Double-slit Experiment

"A laser beam illuminates a plate pierced by two parallel slits, and the light passing through the slits is observed on a screen behind the plate. The wave nature of light causes the light waves passing through the two slits to interfere, producing bright and dark bands on the screen—a result that would not be expected if light consisted of classical particles.

However, the light is always found to be absorbed at the screen at discrete points, as individual particles (not waves), the interference pattern appearing via the varying density of these particle hits on the screen.

Furthermore, versions of the experiment that include detectors at the slits find that each detected photon passes through one slit (as would a classical particle), and not through both slits (as would a wave).

However, such experiments demonstrate that particles do not form the interference pattern if one detects which slit they pass through.

These results demonstrate the principle of wave-particle duality."

– Wikipedia, The Free Encyclopedia

The experiment shows that a free subatomic particle, moving as wave, becomes a particle when it is observed. So, it can sense that it is being observed.

Therefore, a nafs is conscious, and it has two or more emotions.

4d. **Atom and Universe**

The atoms are the basic building blocks of the universe. Once the atoms were created, the universe was created.

An atom is created from different kinds of ruhs (force fields) and nafses (subatomic particles). So, the universe is created from different kinds of souls.

4e. **GUT (Grand Unified Theory) Force**

The scientists have so far discovered four kinds of forces such as Electromagnetic Force Field, Weak Nuclear Force Field, Strong Nuclear Force Field, and Gravitational Force. They think that the forces originated from a Super Force.

"Physicists had believed that there were four fundamental forces of nature: the gravitational force, the strong and weak nuclear forces and the electromagnetic force. Salam had worked on the unification of these forces from 1959 with Glashow and Weinberg. While at Imperial College London, Salam successfully showed that weak nuclear forces are not really different from electromagnetic forces, and two could inter-convert. Salam provided a theory that shows the unification of two

fundamental forces of nature, weak nuclear forces and the electromagnetic forces, one into another."

– Wikipedia, The Free Encyclopedia

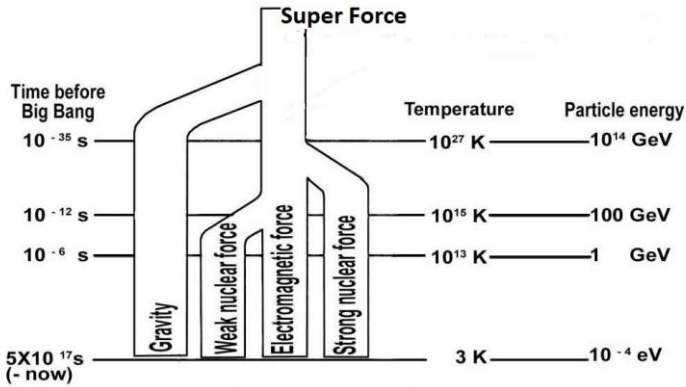


FIGURE 1.10: GUT Force

The scientists think that above 10^{35} degree K the forces cannot remain separate; they unify into one force. As the universe expanded and cooled, the forces separated from one another.

They think that the gravitational force separated when the temperature was above 10^{35} degree K.

When the temperature dropped to 10^{27} degree K, the Strong Nuclear Force Field separated.

The scientists find out that when the temperature dropped to 10^{15} degree K, the Weak Nuclear Force Field separated from the Electromagnetic Force Field (light).

The scientists consider three of above force fields, except gravitational force, as the forces of the Grand Unified Theory (GUT), which produced the Big Bang / this universe.

4f. **Nafsin-Wahidatin (A Nafs Single) and the GUT Force**

Nothing can be created from nothing. And, there was nothing except eternal Allah.

Allah has a nafs (composite soul). It permeates His body in form. He breathed out a part of His nafs and transformed it into creation.

The nafs He breathed out for the creation is called *Nafsin-Wahidatin* (a Nafs Single) in the following verses:

> "It is He Who has produced you from a Nafs Single (*Nafsin-Wahidatin*); here is a place of dwelling and storage—we detail Our signs for people who understand." [Al Quran 6:98]

> "He created you from a Nafs Single (Nafsin-Wahidatin), then created favorable Pairs (DNA Double Helix), and He sent down for you of the cattle eight Pairs, He creates you in the wombs of your mothers—creation after creation—three tortures (on Allah). That Allah is your Lord. For Him is the dominion. There is no god but He. Then how are you turned away?" [Al Quran 39:6]

The science says that the universe was created from the GUT Force, and the religion says that the universe was created from the Nafsin-Wahidatin (A Soul Single). Then why should we not consider the force field and the soul as the same thing? It is different in name only.

We do not view the force fields soul-like, because our knowledge is limited, and we do not know all of them and all about their qualities, such as conscious, emotions, information they carry, acts they can perform, and so forth.

4f(1). **First Part of Nafsin-Wahidatin**

From the Nafsin-Wahidatin, Allah extracted the force fields that were needed to create the nafses of living creatures.

The scientists have so far (2023) discovered four kinds of force fields such as Electromagnetic Force Field, Weak Nuclear Force Field, Strong Nuclear Force Field, and Gravitational Force from which the atoms are created and the objects are sustained.

There should be other kinds of force fields in the nature with different characteristics. The force fields are not yet discovered (2023). The consciousness and the emotions come from these force fields. The nafs of a living creature is a combination of such force fields. The force fields too were given with the Nafsin-Wahidatin.

Therefore, the Nafsin-Wahidatin may be called GUT Force + (Plus).

4f(2). **Second Part of Nafsin-Wahidatin**

From the second part of Nafsin-Wahidatin, He created the Arsh and a huge quantity of water. The water was filling a large part of the Super Space, beneath the Ash. Later, He created the Jannaat (another universe) from the bulk of the water.

4f(3). **Third Part of Nafsin-Wahidatin**

From the third part of Nafsin-Wahidatin, He created this universe (Samawaat), the Kursi, and several other entities. The Holy Bible talks about this part of the Nafsin-Wahidatin in the following verses:

> "In the beginning, when God created the universe, the Earth was non-existent. The raging ocean that covered everything was engulfed in total darkness and the Soul of God was hovering over the water." [Genesis 1 (1–2), Holy Bible, GNB]

In above verse, the Soul is called the Soul of God because it belonged to God—He breathed it out from His body. In a Catholic Bible, the soul is translated as the "Breath of God":

> "God, at the beginning of time created heaven (sky) and earth (land). Earth was still an empty waste and darkness hung over the deep, but already over its waters stirred the Breath of God" [Genesis 1 (1-2), Holy Bible (Knox)]

So, the Breath of God was a part of Nafsin-Wahidatin from which the universe, the Kursi, and several other entities were created. When God commanded, "Let there be light", the light appeared in this part:

> "…Then God said: Let there be light. And the light began" [Genesis 1:3, Holy Bible (Knox)]

It means that the Soul (the part of Nafsin-Wahidatin) disintegrated on the command of "Let there be Light". The fragments were Strong Nuclear Force Field, Weak Nuclear Force Field, and Electromagnetic Force Field (Light). Subsequently, the universe was created from the force fields at a speed looking like the Big Bang.

Therefore, the GUT Force that created the universe was the Soul (Nafs) that was hovering over the water. The Soul was a part of Nafsin-Wahidatin.

4f(4). **To Conclude the Nafsin-Wahidatin**

Thus, the Arsh and the Water was created before the Big Bang / this universe (Samawaat):

> "He it is Who created the skies and the lands (this universe) in six days, and His Arsh was over the waters…" [Al Quran 11:7].

A small part of the water was given to this universe (Samawaat). I have discussed the water deliberately in Section-3 of Chapter-41.

Scientists do not include the gravitational force as a force of the GUT Forces. In view of the Quran as well, the gravitational force is not from Nafsin-Wahidatin. It is a force of Allah (discussed subsequently).

5. **How the God sustains and evolves the universes by extending several of His elementary souls (force fields / ruhs) into the Space**

We have got some idea about the souls. The souls can be defined as under:

- **Ruh** (Elementary Soul): A ruh is an elementary soul. It is an elementary force field, designed to act in fixed patterns, which can hold / influence an intended entity and command it to act in intended patterns.
- **Nafs** (Composite Soul): A nafs is a composite soul. It is a combination of two or more elementary force fields (ruhs / elementary souls) which sustains a system, living or nonliving, and determines its form, nature, and activities.

Most likely, Allah had been an eternal nafs long before He began the creation. At that time, there was nothing except Him. He developed His 'body in form' from a part of His nafs. He absorbed the rest of His nafs into His body in form. Then, He had a physical body (body in form) and a nafs inside.

A nafs is not dependant on space. We know that the part of Nafsin-Wahidatin (GUT Force), from which the universe was created, had been in a point, or in a very small sphere. Similarly, the nafs of Allah can remain in His body in form, though the nafs is unimaginably huge, extremely powerful, and dynamic.

Now we can discuss how Allah having a form can be everywhere?

Allah in form is sustaining and evolving the universes from the Arsh existing beyond the universes. He exists everywhere in the universes by extending several force

fields of His nafs beyond His body in form. The process is called *"Istawa":*

> "(Thumma **istawa**) Moreover, 'extended and infused His force' (ila I-samai) into the Sky, while it had been smoke. He said to it (smoke) and to the lands, "Come ye together, willingly or unwillingly". They said, "We do come in willing obedience." So, He completed them as Seven Skies in two days and inspired in each sky its affairs…" [Al Quran 41: 11-12]

The command in above verse: *"Come ye together, willingly or unwillingly"* must be related to a ruh (elementary soul / force field), as according to the Quran, command of Allah is often given as ruh. The command was given to the smoke and the lands. So, the command was gravitational force that brought the smoke and lands together. Allah extended and infused the force (gravitational force) into the universe. In other words, He did *istawa* into the universe.

The nafs of Allah may comprise 99 known and unknown force fields (elementary souls / ruhs), or more. He has extended 15 to 20 force fields beyond His body in form to sustain and evolve the creations. He has extended the force fields together as His hands of nafs.

Allah has designed the leading parts of the extended force fields (elementary souls / ruhs) at His will-power to act in fixed patterns. For example, one's arm, including forearm, is mere extension of one's body, but the hands are designed to perform the acts. Similarly, the leading parts of His hands of nafs are designed to act in fixed

patterns. So, we view some of their effects as natural laws, such as the laws of gravity.

Allah sustains this universe by the right hand of His nafs, as the following verse says:

> "And not they honored Allah—true honor—
> while, on the day of resurrection, the land (the
> Land of Judgment) is assembling in His **hand**,
> and the skies (samawaat / this universe) rolled-up
> in His **right hand**. Glory be to Him! And high is
> He above what they associate!" [Al Quran 39: 67]

Both the hands, mentioned in above verse, are right hands of His nafs according to the Hadith.

Allah sustains the Arsh by the left hand of His nafs:

> "Allah is He Who raised the Skies instead of
> immersing (into the Big Crunch) that ye can see.
> Then He did *istawa* into the Arsh (by extending
> and infusing the left hand of His nafs). He has
> subjected the sun and the moon (to the fixed
> natural laws, effected by the right hand of His
> nafs)! Each one runs for a term appointed. He
> does regulate all affairs..." [Al Quran 13:2]

Allah sustains the Jannaat through the Arsh.

In addition, Allah has extended several force fields (elementary souls / ruhs) of His nafs through His 'face in form'. So, He has 'face of nafs' as well.

Allah in form has two eyes like the eyes of a human. But, He has seven eyes on His face of nafs. His seeing related to His eyes of nafs covers every layers and

dimensions of total creation. He is far beyond our imagination.

Some of the force fields of His face of nafs are designed for His hearing and seeing. He sees, hears, and knows everything instantly.

> "And for Allah the East and the West, so wherever you turn, there is the face of Allah; indeed Allah is All-Encompassing, All-Knowing." [Al Quran 2:115]

His hands of nafs will seize into His body in form when the Universe will collapse into the Big Crunch. Only His face of nafs will sustain the Big Crunch. He will then reprogram and re-launch the Big Crunch (Big Bang-2) for the third cycle of the universe.

> "All that on it will perish, but will abide the face (face of nafs) of thy Lord, Full of Majesty, Bounty and the Honor." [Al Quran 55: 26–27]

> "And call not besides God on another god; there is no god but He. Everything will perish except His own face (face of nafs). To Him belongs the command and to Him will ye be brought back." [Al Quran 28:88]

Soon after the re-launch (Big Bang-2), He will take the universe back into the right hand of His nafs, extended again.

At least one of the extended force fields of His nafs is not designed to act in fixed patterns. So, it is called Holy Soul (Ruhul Quddus). He uses it for special purposes.

Note:

1. Quddus is one of ninety-nine names of Allah. So, the Ruhul-Quddus (Holy Soul) should be an elementary soul (force field / ruh) of Allah. It can be called Ruhullah as well. However, if the Holy Soul (Ruhul-Quddus / Ruhullah) is infused into Gabriel for a specific act, then Gabriel is over-powered, and he may be called Ruhul-Quddus while describing that act only. For example, one may say, "Ruhul-Quddus planted a clone baby into the womb of Mary". But one should not say, "Ruhul-Quddus brought the verses to Prophet Muhammad (pbuh)". In this case, one should call him Gabriel.
2. I site two cases as another example:

- Case 1: Suppose, Jesus said, “Give me a pot of water”. In this case, Jesus as a simple human was asking for a pot of water to drink.
- Case 2: Suppose, Jesus said, “I am the light of the heaven and earth” (as said in Holy Bible). In this case, Jesus being infused and aided by the Holy Soul was saying, Who Almighty God was?

Allah in form looks like a human, but He has face of nafs, hands of nafs, and legs of nafs as well. After the Final Judgment, Allah will extend and infuse a leg of His nafs into this universe (Samawaat), instead of a hand of

nafs. The face of nafs, the hands of nafs, and the legs of nafs are invisible, because the forces are invisible.

Therefore, "Istawa" is the process through which Allah has extended several force fields (elementary souls / ruhs) of His nafs beyond His body in form, and infused parts of the extended force fields into the universes to sustain and evolve the creations.

The infused parts of His force fields are designed to act in fixed patterns. We view some of their effects as some of the natural laws.

His nafs is unimaginably huge, extremely powerful, highly organized, and immensely dynamic. He can sustain and control everything, from the smallest fundamental particles to the giant universes. He is the Creator Supreme. He sees everything, hears everything, and knows everything.

6. **Practical examples of the extended elementary souls (force fields / ruhs) of God**

The nafs (main / composite soul) of Allah, which permeates His body in form, may comprise many force fields (elementary souls / ruhs), but His hands of nafs comprise extended parts of several force fields only. I think 15 to 20 force fields together form the hands of His nafs, which sustain and evolve the universes. Several likely forces of the hands are discussed below under the following headings:

a. Gravitational Force
b. Dark Energy
c. Vacuum Energy
d. Quantum Fields

e. Space and God

6a. **Gravitational Force**

The activities that are done by gravitational force are mentioned in the Quran as the activities of Allah, such as: Allah holds the flying birds, He rotates the Earth, He moves the stars, He sustains the universe, etc.

> "Do they not see the birds, controlled in the atmosphere of the Sky? None holds them except Allah. Most surely, there are signs in this for a people who believe" [Al Quran 16:79]

> "Do they not observe the birds above them, spreading their wings and folding them in? None holds them except Most Gracious. Truly, it is He that watches over all things." [Al Quran 67:19]

A bird flies in the air by spreading and folding its wings. But, it would be weightless and off-balanced if it were not held by gravity through its center of gravity (CG). The holding of birds by gravity is expressed in above verses as the act of Allah, and Allah only.

Allah not only holds the birds, He drives the astral objects too. The following verse talks about the act:

> "He covers the night with the day, seeking it rapidly, and the sun and the moon and the stars controlled by His deed." [Al Quran 7:54]

Allah holds the birds. He covers the night with the day (rotates the Earth). He drives the astral objects, like the stars. So, the gravitational force is a force of Allah.

A force field in a living being (Allah) should be called soul. So, the Gravitational Force Field is an elementary soul (ruh) of His nafs (composite soul), permeating His body in form. The force is extended through the hands of His nafs to hold the deposits of matter in the space. The force exposes significantly through the large deposits of matter, and we find that the Earth is holding the birds. Actually, it is Allah Who is holding the birds through the Earth. He is the Sustainer. The whole universe is on the palm of His right hand (hand of nafs).

A soul should act on the minute-to-minute wills of its owner. However, Allah has designed the extended force field by His will-power to act in fixed patterns. Therefore, we perceive its actions as fixed natural laws (such as the laws of gravity). Nonetheless, He is always in control.

According to the following verse, Allah extended and infused the gravitational force field into the single-sky-universe of the preceding cycle (first cycle):

> "(*Thumma* ***istawa***) Moreover, extended and infused His force (gravitational force) into the Sky (*ila i-samai* / into the single-sky-universe of the first / preceding cycle) while it had been smoke…" [Al Quran 41:11-12]

The single-sky-universe of the first cycle was full of smoke (hydrogen and helium mainly). After Allah had infused the gravitational force, it produced heavier elements, at least up to silicon.

The heavier elements can form in the deposits of gases, such as hydrogen and helium, due to fusion reaction, driven by immense pressure and temperature resulting from gravitational contraction. The process is deliberately discussed in Section-7 of Chater-2.

The heavier elements formed dusts and asteroids that are called lands *(ard)* in the next part of the verses:

> "…He said to it (smoke) and to the lands (dusts and asteroids), "Come ye together, willingly or unwillingly". They said, "We do come in willing obedience (thus, the universe contracted rapidly and the Big Bounce occurred)..."
>
> [Al Quran 41: 11-12]

On the command of, *"Come ye together, willingly or unwillingly"* the universe began contracting rapidly. Due to extreme pressure and temperature of contraction, the universe re-started expansion from a Big Bounce when Allah redesigned the universe as a seven-sky-universe, and the present cycle began. It is said in the next part of the verses:

> "…So, He completed them as Seven Skies in two days (seven-sky-universe of the present cycle began) and inspired in each sky its affairs. And We adorned the sky of the Earth with lights, and with guard. Such is the Decree of the Exalted in Might, Full of Knowledge." [Al Quran 41: 11-12]

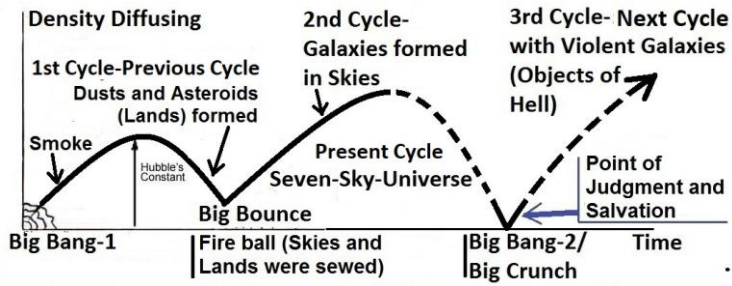


FIGURE 1.11: The Quran's Model of Cyclic Universe

The same description is given in the following verse as well:

> "He the One Who created for you what was in the assembly of lands (in the contracted universe of the preceding cycle). Moreover, extended and infused *(thumma **istawa**)* His force (gravitational force field) into the Sky and fashioned them into Seven Skies, and He of everything is All-Knowing." [Al Quran 2:29]

There are seven skies in the universe. Each sky contains many galaxies. The skies are formed by the distribution of matter.

The distribution of matter has waved the space as seven skies. The skies are super-giant waves of space, one inside another—like the peels of onion. The space, though waved, is continuous [the skies are deliberately discussed in Section-7 of Chapter-2].

So, the gravitational force is not from Nafsin-Wahidatin. It is an elementary soul (force field / ruh) of

Allah, which He has extended, designed, and infused into the universes through His hands of nafs.

6b. **Dark Energy**

In 1990's, the scientists of "1A Supernova Cosmological Project" and "High-Z Search Team" discovered that the rate of expansion of the universe was accelerating over time, rather than slowing down. Thus, the vacuum appears to have an energy density, which is called Dark Energy.

The Dark Matter is known by its likely gravitational effect on the matter; and the particles, with which it may be made of, have measurable evidence of its existence. By contrast, the Dark Energy remains in complete mystery. The name Dark Energy refers to the fact that some kind of stuff must fill the vast reaches of mostly empty space in the universe in order to be able to make space accelerate in its expansion. In this sense, the Dark Energy is like a magnetic field working as a repulsive force to accelerate the expansion of the universe.

The initial configuration of the universe should have been exceptionally perfect for life to exist. If the density of Dark Energy were slightly higher, the universe would tear apart; if it were lower, the universe would collapse into Singularity long before any form of life had the opportunity to develop.

The Quran says that Allah created the Sky with hand (hand of nafs), and He is for the expanders:

> "And the Sky, We constructed it with hand *(bi-aydin),* and Me for expanders" [Al Quran 51:47]

[In above Verse, "bi-aydin" simply means "with hand", but the word is normally translated with different words to match the common understanding]

The above verse is talking about the hand of His nafs, with which the Sky (Universe) is constructed. And, He says, *"…Me for expanders".* So, the Dark Energy should be a force field (elementary soul / ruh) of His nafs, which He has extended through His hand of nafs to expand the universe. It may be mentioned that the whole universe is in the right hand of His nafs.

So, the hands of His nafs comprise the Dark Energy, and He knows how fast the universe should expand.

6c. **Vacuum Energy**

Scientists predict the presence of "Vacuum Energy" in the space. *"Vacuum Energy is an underlying background energy that exists in space throughout the entire universe" – Wikipedia, The Free Encyclopedia.*

The Vacuum Energy is highly intense (10^{113} joules per cubic meter), but it is zero in our dimension.

It may be the light of Allah, which permeates the entire universe: *"Allah is the light of the 'Skies and Lands' (Samawaat-wal-Ard / this Universe)…" [Al Quran 24: 35]*

So, the hands of His nafs comprise the force field (elementary soul / ruh) holding the light / vacuum energy.

The space is constructed with the force fields of His hand (hand of nafs). If the fluctuations in the fields give rise to the vacuum energy, it is His energy. However, His energy cannot bleed through His hand. He provides by

breathing out. He provided Nafsin-Wahidatin, from which everything has been created.

6d. **Quantum Fields**

His hands of nafs do not comprise only vacuum energy, force of expansion (dark energy), and force of contraction (gravitational force). It comprises other force fields as well, discussed below:

The experiment carried out by Alain Aspect and his Team in 1982 provides strong evidence that even at great distances, the entangled subatomic particles remain connected to one another. If two subatomic particles are emitted from the same source, one influences the other instantly, whatever is the distance. So, the modern Quantum Mechanics suggests that the universe is not made of separate elements, but it is an unbroken singular entity.

In the Standard Model of particle physics, the masses of all particles are generated as a result of their interactions with a field, detected by CERN's Large Hadron Collider. The Higgs Particle, a very unstable particle, gain mass from the field and produce other particles.

Scientists think that there are 12 Fields and 4 fundamental forces that produce the universe.

The fields are like fluids filling the universe. The associated particles of the fields gain mass from the fields and produce subatomic particles.

Ultimately, the fundamental forces such as Magnetic Force Field, Strong Nuclear Force Field, and Weak

Nuclear Force Field (except the gravitational force) capture the subatomic particles and produce the atoms.

electron	electron neutrino	up quark	down quark
muon	muon neutrino	strange quark	charm quark
tau	tau neutrino	bottom quark	top quark

FIGURE 1.12: Elementary Particles

However, the associated particles do not derive anything from the fields; they gain mass due to their movements through the fields and produce other particles. The fields are extended elementary souls of God. And the associated particles are from the Nafsin-Wahidatin that God provided from Himself to create everything. Thus, one should not mix up a creation with God.

The scientists are looking at the above mentioned force fields. There may be more. Allah sees, hears, and knows everything instantly.

Finally, there are several theories that attempt to explain the creation of matter. These theories are often grandiose as they endeavor to explain creation without God. Simply put, Allah designed force fields, such as the Magnetic Field and the Strong Nuclear Force Field, by His hand (hand of nafs) to operate within the atom. These force fields captured light (photons) to produce atoms. The Photons captured by Magnetic Fields became electrons, while those captured by Strong Nuclear Force Fields became protons. Thus, the universe is created from ruhs (elementary souls / force fields) and light.

6e. **Space and God**

Fifteen to twenty force fields, including quantum fields, gravitational force, dark energy / vacuum energy, etc., constitute His hands of nafs. His right hand of nafs constitutes the space of this universe. It is said in the following verse:

> "And the Sky (space), We constructed it with hand (hand of nafs), and Me for expanders"
>
> [Al Quran 51:47]

The above verse is calling the universe sky (singular sky). So, it is talking about the single-sky-universe of the preceding cycle (first cycle).

He put a part of Nafsin-Wahidatin in the palm of His right hand (hand of nafs). He transformed the part into smoke (hydrogen and helium mainly including small amounts of Lithium, Beryllium, Boron, and Carbon). The space of the single-sky-universe was uniform and the matter spread evenly throughout the space.

Later, He extended gravitational force into the single-sky-universe of the first cycle through His hand of nafs. The gravitational force produced heavier elements at least up to silicon.

When the Big Bounce occurred, He organized the universe as Seven Skies by the distribution of matter (smoke, dusts, and asteroids) into the space—the presence of matter waved the space as Seven Skies (seven-sky-universe present cycle).

The seven-sky-universe needed the dark energy to expand, which He extended through the same hand of His nafs at the end.

He is Sustainer and Evolver from the level of elementary particles. Every inert thing is devotedly obedient to Him. When He decrees a matter, *He says to it, "Be", and it is!"*

> "To Him is due the primal origin of the Skies and Lands (this universe); when He decrees a matter, He says to it, "Be", and it is!" [Al Quran 2:117]

He can do whatever He may want to do, at any place, at any time. Even a human does not think without His will.

7. **How the God became God**

It is likely that Allah was an eternal nafs (composite soul) long before He started the creation. His nafs was a combination of known and unknown force fields (elementary souls / ruhs). He did not have a physical body (body in form) at that time. There was nothing except Him.

A force field is eternal, and it possesses many inherent qualities. A few of the known qualities are discussed below:

- A force field is conscious by nature. The "Double Slit Test" proves that an electron, moving as wave, becomes particle when it is observed. So, it is conscious and can decide to act accordingly.

- A force field possesses information. The smallest photon acts differently with different kinds of sub-atomic particles; it produces the lights of different colors at different energy levels, and so on.
- A force field has inherent emotions. A just born baby can feel interest, distress, disgust, and happiness. So, these emotions are not products of his brain. Moreover, a brain is a lump of matter; it cannot have emotions, whatever its design may be. These emotions are inherent properties of some unknown force fields of our souls.

Thus, an extreme nafs, comprising many kinds of interactive known and unknown force fields, should possess extreme will-power, intelligence, and ability resulting from its consciousness, emotions, information, power, and greatness.

Therefore, Allah could develop His physical body from a small part of His nafs. He absorbed the rest of His nafs into His body in form. Then, He had a physical body with a nafs inside.

His body in form may include many elements that He has not given to the creation. And His internal structure may be different. His body in form is not dependant on anything.

A nafs is not dependant on the space. For example, the part of Nafsin-Wahidatin (GUT Force), with which the universe was created, was in the Big Bang. Mathematically, the Big Bang was a Singularity, defined as a super-hot, super-dense point. So, a huge nafs (GUT Force) could remain in a point, or in a small sphere. Similarly, the nafs of Allah, which is unimaginably huge

and powerful, can be in His body in form, even if His height may be equal to the height of a human.

As He developed His shape, He became more organized, intelligent, and capable. At one stage of His personal development, He separated (breathed out) a part of His nafs called Nafsin-Wahidatin. He extracted necessary force fields from the Nafsin-Wahidatin and created the nafses of living creatures. The force fields that produce the nafses of living creature are not yet discovered (2023).

He created the Arsh and a huge quantity of water from a part of the Nafsin-Wahidatin. The water was filling the super space, below the Arsh.

He created this universe, Kursi, and several other entities from the leftover part of Nafsin-Wahidatin.

Allah initiated the creations at a suitable stage of His personal development. And, He is sustaining and evolving the universes for billions of year. It has developed His intelligence and capabilities to an enormous height. Today, He is a smart Creator, Sustainer, and Evolver. We are nothing in front of Him even at a comparative scale. He is a successful God indeed. He is one and only.

So, Praise be to Allah, the Sustainer and Evolver of the universes (Alamin); Most Gracious, Most Merciful; Master of the Day of Law.

8. **Conclusion**

Allah alone sustains and evolves the inert creations. None can help Him in this aspect—an atom is too small to help, and a universe is too big:

"It is Allah Who sustains the Skies and Lands (Samawaat-wal-Ard / this universe) lest they cease, and if they should fail, there is none, not one, can sustain them thereafter. Verily, He is Most Forbearing, Oft-Forgiving."

[Al Quran 35: 41]

Allah alone can do it, because He is evolving the universe in a single time-scale, starting on the Day of Law (Yawm-id-Deen):

"Praise be to the God, the Sustainer and Evolver of the universes; Most Gracious, Most Merciful; Master of the Day of Law (Yawm-id-Deen)."

[Al Quran 1: 2-4]

However, the living creatures have diversified activities. So, He had predicted their fates and invested angels to monitor them. The Empire of Angels is automated by a huge cybernetic system [discussed in Section-9 of Chapter-6].

'Allah in form' often comes down into the First (Innermost) Sky by extending His Kursi. He enquires about the deeds of humans to the angels.

The angels say, 'You already know what they have done' (or words to that effect), because, though 'Allah in form' usually remains in the Arsh, He exists everywhere too, by the extended elementary souls (force fields / ruhs) of His nafs. He sees, hears, and knows everything instantly. Nothing can happen without His permission.

Allah says, ‘Even then you say what they have done’ (or words to that effect). It means that Allah intensely checks the angels in respect of their recording of deeds and collecting memory data of the human beings. The day-to-day memory data and the record of deeds will be required for resurrection and judgment of a human.

Finally, People ask questions. Following discussions will answer several of those:

8a. **His Control on His Nafs**

A human cannot extend an elementary soul (force field / ruh) of his nafs into a side room and know what is happening there. But, Allah has extended several elementary souls (force fields / ruhs) of His nafs to sustain and evolve the creations. He sees, hears, and knows everything. He says, “Be,” and it is! So, Allah has immense control on His nafs; otherwise He could not extend the elementary souls (force fields / ruhs) beyond His body in form.

Allah in form lives in a special domain of the Arsh. He cannot be approached due to His extreme light and power—the universes are very big, and the extended elementary souls (force fields / ruhs) of His nafs are thrusting with extreme powers to sustain and evolve the creations.

At present, Allah in form comes out of His domain by extending His Kursi that provides protection to the near creations to some extent. He comes to some "special objects" of this universe and takes the reports from the angels.

But, the Kursi has limitations. Even its highest degree of protection cannot protect a "normal object" like the Earth. The hill of Moses was burned.

However, Allah is so powerful that He can retract the extended elementary souls (force fields / ruhs) of His nafs into His body in form. On the Day of Judgment, the universes will be contracted. So, His extended elementary souls will largely be retracted into His body in form. So, He in form will be approachable and clearly visible.

According to the Hadith, on the Day of Judgment, at first He will come on the Land of Judgment as a normal human being. But humans will not recognize Him as God. Then He will return and will come back ceremonially. He will come back after the marshalling of angels, jinns, and humans.

Allah does not need to remain concentrated on the universe to control the objects. He has designed His extended elementary souls (force fields / ruhs) to act in fixed patterns (viewed as some of the natural laws), and the inert creations are configured to act in desired patterns (viewed as rest of the natural laws). He fixed the natural laws and set the initial configuration of the universe on the 'Day of Law':

> “Praise be to the God, the Sustainer and Evolver
> of the universes; Most Gracious, Most Merciful;
> Master of the Day of Law (Yawm-id-Deen).”
>
> [Al Quran 1: 2-4]

As the natural laws and the initial configuration of the universe were fixed, the evolution of the universe got fixed. Allah sustains and monitors mainly.

8b. **Absolute Creation and Annihilation**

Allah exists forever. He was never created. He separated a part of His nafs (Nafsin-Wahidatin) and transformed it into creation. So, He created by transformation. Absolute creation is not possible for Him [It is a positive quality of Allah].

Nothing can be annihilated as well. A thing can be transformed only. Absolute annihilation is not possible, even for Allah. If Allah destroys an entity absolutely, the ultimate products will be with Him [It is a positive quality of Allah].

According to the Hadith, Allah cannot send a thing beyond His creation. There is no space beyond His creation where He could push a thing out. If it were tried hard, the thing would return to its originality and would still be with Him. [It is a positive quality of Allah].

We are humans. We take birth. We view creation as the way of coming into reality. Though we are repeatedly told that Allah was never created or He did not take birth, a question remains in the deep of our hearts: 'Is it true?' We cannot perceive the reality. Allah is eternal. The creations have beginnings and ends relating to the transformations.

8c. **Believe the Quran only**

Finally, a human's knowledge is limited, and his mind cannot perceive the greatness of Allah. So, believe what are clearly taught in the Quran: *Say: He is God, the One*

and Only. God, the Eternal, Absolute. He begetteth not, nor is He begotten. And there is none like unto Him.

Most Gracious, Most Merciful
Master of the 'Day of Law' *(Maliki Yawmi i-Deen).*

Remarks:

The verse, *"Malik Yawm-id-Deen"*, is normally translated as "Master of the Day of Judgment".

"Malik" means "Master".

"Yawm" means "Day".

But, *"Deen"* does not mean "Judgment". "Deen" means "Law". The word is found in Aramaic and Hebrew as well, where it clearly means "Law".

So, proper and honest translation of "Yawm-id-Deen" should be "Day of Law". So, I have translated the verse as "Master of the Day of Law".

The universe evolves according to the laws of the nature. Allah fixed the laws on a Day, leading the evolution. So, He is the Master of the Day of Law:

"The initial configuration of the universe may have been chosen by God, or it may itself have been determined by the laws of science. In either case, it would seem that everything in the universe would then be determined by evolution according to the laws of science…"

– *Is Everything Determined* by Stephen Hawking in "Black holes and Baby Universes and Other Essays" (BANTUM Book 0553406639).

According to the verses under discussion, Allah is the Master of the Day of Law.

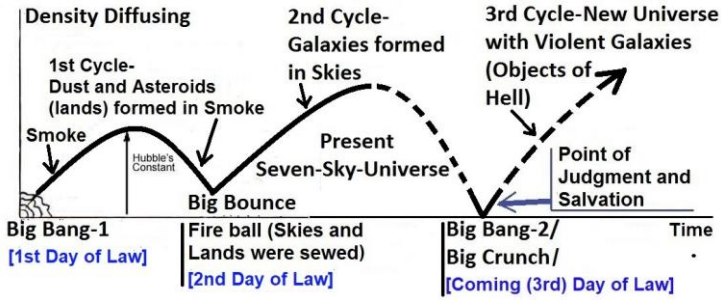


FIGURE 1.13: Cyclic Universe and the Days of Law

In light of the Quran, the universe had two Days of Law—one at the beginning of preceding cycle (1st cycle) and one at the beginning of present cycle (2nd Cycle). And, if the present universe collapses and reinitiates again (3rd Cycle), the reviving universe (new universe) too will have a Day of Law (Coming Day of Law) at the beginning. See figure 1.13 above:

Understanding the Day of Law (Yawm-id-Deen) is important to know the God's Model of the Universe (Samawaat). How it relates to our fates, and why should we pray, "Guide us to the Straight Path"? It is discussed under the following headings:

1. Effects of the Day of Law and Evolution
2. The role of evolver God
3. Cyclic Universe (Samawaat) and the Days of Law
4. Approaching Events of the 3rd Day of Law
5. Conclusion

1. **Effects of the Day of Law and Evolution**

A seed forms a tree. Similarly, the initial universe was configured to form the universe of today. It is better understood by the idea of Stephen Hawking:

"…there should exist a set of laws that completely determines the evolution of the Universe from its initial state...Yet how can a certain number of equations account for the complexity and trivial detail that we see around us? Can one really believe that the grand unified theory has determined that Sinead O'Connor will be the top of the hit parade this week, or that Madonna will be on the cover of Cosmopolitan?"

– *Is Everything Determined* by Stephen Hawking in "Black holes and Baby Universes and Other Essays" (BANTUM Book 0553406639).

To come to a solution, Hawking suggests: *"...in the very early universe, everything was very close together, so there was quite a lot of uncertainty, and there were number of possible states for the universe. These different possible early states would have evolved into a whole family of different histories for the universe…There would be a history in which the Nazis won the Second World War, though the probability was low. But we just happen to live in a history in which the Allies won the war and Madonna was on the cover of Cosmopolitan."*

Hawking suggests that the trivial details of the universe arose from the Uncertainty Principle. The idea is ridiculous. Hawking himself was not satisfied with his explanation, as he wrote: *"I don't claim any great originality or depth, but it is the best I can do at the moment"*. He added that: *"It doesn't make much*

difference whether this determinism is due to an omnipotent God or to the laws of science. Indeed, one could always say that the laws of science are the expression of the will of God".

When Adam and Eve descended, they got suitable sun, earth, moon, plants, animals, water, and atmosphere. Everything had grown step-by-step before they came. If the laws and the initial configuration of the universe were little different, such kind of Earth could not produce.

There are more than 92 elements in the Earth. Each follows desirable laws. All act harmoniously to support our lives. Minor deviations would cause total failure.

Allah set the laws and the initial configuration of universe on the Day of Law. Thus, the evolution of the universe has been set. Now everything stands on a time-scale, and our fates have got determined. Each event stands on the past and impacts the future; a change from the determined path cannot come to reality.

"These things are to me immensely strange. Is it not extraordinary that the possibility of talking here this afternoon depends on events which were very narrowly determined over 10,000 million years ago in the very earliest moments of the universe?"

– *Dawn of a New Era* by Sir Bernard Lovell in The Encyclopedia of Space Travel and Astronomy.

However, in Islamic view, the laws and initial configuration of the universe have not decided our fates. Rather than our fates have decided the laws and initial configuration of the universe. It is done in the following way:

Hadith: “The fate of everybody was written fifty thousand years before the creation” [Tirmizi]

Allah had made a dynamic virtual universe in His computer as the Master Design, before He started the creation of real universe. We were created in the virtual universe from our nafses and genome codes (a genome is an organism's complete set of DNA including all of its genes). Our nafses (souls) were energized with our virtual physiques, created from our genome codes. Thereafter we passed our virtual lives in a virtual / holographic earth. The virtual universe and the virtual earth were adjusted to fulfill our needs. Our fates of the real lives were written from our virtual lives. If one is a King, one was determined to be the King before the Day of Law.

From that virtual universe, Allah may have found out the best possible laws and initial configuration of the real universe.

Note:

The Quran talks about the Pen, the Saved Disc, and the Mother of the Book (Mother Board). These are parts of a computer. The computer, the Master Design, and the Fate are deliberately discussed in Section-9 of Chapter-6.

2. **The role of evolver God**

Allah is not only the Master of the Day of Law; He is Sustainer and Evolver as well. It would be absurd to think that all the radiations up to Cambrian Evolution had been

loaded on the Days of Law. There were multiple infusions of new information along the way of biological evolution:

A living cell is unimaginably complex. There could not be enough information in the initiating universe to build the genome. Allah created the first living creature in the water. Thus, the creation of the universe and the creation of living creatures are presented in the Quran as separate acts of Allah, as the following verse states:

> "Do not the Unbelievers see that the Skies and the Lands were joined together before We clove them asunder? We made from water every living thing. Will they not then believe?" [Al Quran 21:30]

Allah created the living things in the water and developed the land-dwelling animals through four stages: water-borne creatures, reptiles (creepers), two-legged creatures (flying dinosaurs and birds), and finally four-legged creatures (mammals), as the following verse says:

> "And Allah has created every animal from water (stage one): of them there are some that creep on their bellies (stage two); some that walk on two legs (stage three); and some that walk on four (stage four). Allah creates what He wills; for verily Allah has power over all things."
>
> [Al Quran 24:45]

Paleontologists, who study fossils to understand the evolution of species, find the same sequence of evolution in land-dwelling creatures.

But, humans are not result of biological evolution. Allah created Adam and Eve in the higher universe and descended them on the Earth later at a suitable time. The biological evolution and the missing link are deliberately discussed in Section 12 of Chapter 24, referring to the verses of the Quran.

Allah is highly powerful, intelligent, and capable, but He is one, and the universes are very big. So, He designed the initial creations on the Day of Law to evolve according to His plan. Now, He sustains and monitors mainly.

3. **Cyclic Universe (Samawaat) and the Days of Law**

The following verses mention that there were lands (dusts and asteroids) in the initial universe:

> "Do not the Unbelievers see that the Skies and the Lands were joined together, before We clove them asunder (Big Bounce)…" [Al Quran 21:30]

> "He the One Who created for you what was in the assembly of lands *(ma fi ardi jamian)*, Moreover, infused His force / gravitational force *(thumma **istawa**)* into the Sky *(ila i-samai)* and fashioned them into Seven Skies, and He of everything is All-Knowing." [Al Quran 2:29]

The initial universe could have had heavier elements to form the land masses (dusts and asteroids) if it started from a Big Bounce. If the universe started from a Big Bounce, it is cyclic—preceding the present expanding

phase, there was a contracting phase, and before that, another expanding phase. This cycle of expansion and contraction might have been going on forever. If the universe is cyclic, it is eternal. There is no need of a Creator.

Surprisingly, the Quran, being a divine book, highlights that the universe is cyclic. But, it clearly indicates that the universe was created in the preceding cycle (first cycle), and we are living in the second cycle.

The Quran says what Allah did in the preceding cycle, what He is doing in the present cycle, and what He will do in the next cycle. Each cycle has a Day of Law at the beginning.

3a. **1st Day of Law**

In the preceding cycle (first cycle), the universe could evolve from a Singularity. The Singularity is defined as a super-hot, super-dense point where the natural laws break down. The Singularity at the beginning of the universe is called Big Bang.

We may start the story from the time just after the beginning of the first cycle when the temperature of the universe (primordial fireball) was a million million degrees. Matter could not exist at that state; it was in the form of radiation. As the universe expanded and the temperature reduced, the radiation turned into matter.

Scientists calculate that initially the simplest form of matter, hydrogen, was created. Later, 25% of the hydrogen turned into helium, with a small amount of lithium.

"The primordial fireball contained the reactions which led to the present distribution of hydrogen and helium 75% and 25% respectively, a balance that explains the evolution of stars. Very small changes in the nature of the primordial fireball would have had an immense effect on the universe. If certain atomic forces had been only slightly greater, then all the hydrogen would have become an isotope of helium and no long-lived stars could exist as they do at present. They would have been explosives. Stars would have formed but they would have used up all their energy in a very short time. There would have been no star like the sun, which gives an output of energy for thousands of millions of years. It is only with the stability on this time scale the life can evolve. If things had been just a little bit different at the beginning, therefore, there could have been no life, and the universe would be unknowable"

– *Dawn of a New Era* by Sir Bernard Lovell in The Encyclopedia of Space Travel and Astronomy edited by John Man

Scientists predict that the Big Bang produced hydrogen and helium mainly, with a small amount of lithium. But, the Quran says that there was smoke in the initial universe of the first cycle:

> *"(Thumma istawa)* Moreover, extended and infused His force *(ila i-samai)* into the Sky (the single-sky-universe of the first cycle) while it had been **smoke**…" [Al Quran 41:11-12]

It means that in the initial universe of the first cycle at least the elements up to carbon were created.

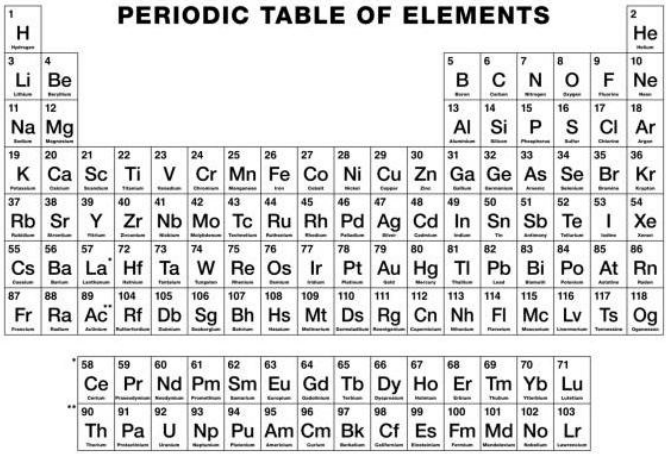


Figure 1.14: Periodic Table

The universe (Samawaat) evolved from the GUT Force. The GUT Force was a Part of 'a Soul Single' (Nafsin-Wahidatin) that Allah had provided from His Own soul (nafs) to create the universes (Samawaat, Jannaat, Arsh, etc.):

> "It is He Who has produced you from a Soul Single (Nafsin-Wahidatin); here is a place of dwelling and storage…" [Al Quran 6:98]

The Part of Nafsin-Wahidatin (GUT Force) that produced this universe (Samawaat) was in the right hand of His nafs. The hand (hand of nafs) comprises the force fields (elementary souls / ruhs) that construct the space:

> "And the sky (single-sky-universe of the first cycle), We constructed it with hand (hand of nafs), and Me for expanders" [Al Quran 51:47]

[In above verse, "bi-aydin" simply means "with hand", but the word is normally translated with different words to match the common understanding]

Initially, the hand comprised the force fields that were to act at sub-atomic and atomic level.

Allah fragmented the GUT Force (A Part of Nafsin-Wahidatin) and produced atomic forces and elementary particles. He designed the products to act in fixed patterns. Their acts are viewed by us as some of the natural laws. The atomic forces and sub-atomic particles primarily produced hydrogen and helium, with small amounts of lithium, beryllium, boron, and carbon (in simpler terms, smoke).

The universe of the first cycle was uniform (single-sky-universe). So, the smoke produced soon after the Big Bang spread evenly throughout space. Allah then infused gravitational force, another elementary soul (ruh) of His nafs, into His hand (hand of nafs). The gravitational force produced heavier elements, at least up to silicon (Si). The heavier elements produced dusts and asteroids (lands).

> "…He said to it (smoke) and to the lands (dusts and asteroids), "Come ye together, willingly or unwillingly". They said, "We do come in willing obedience". [Al Quran 41:11-12]

Allah commanded the smoke and lands (dusts and asteroids) to come together. So the universe started

contracting. In the terminal phase, the universe was contracting rapidly. Due to the extreme pressure and temperature of contraction, the universe bounced out (Big Bounce) from a state of Fireball when Allah redesigned the single-sky-universe into the seven-sky-universe.

[The Fireball is a non-singular state of the universe before the Big Crunch]

> "…So, He completed them as Seven Skies in two days and inspired in each sky its affairs..."
>
> [Al Quran 41:11-12]

3b. **2nd Day of Law**

During the Big Bounce, additional laws of the seven-sky-universe (present universe) were ordained, as the above verses say: *"...and inspired in each sky its affairs..."* The Day Allah fixed the additional laws of the present seven-sky-universe is the 2nd Day of Law.

The skies are super-giant waves of space one inside another—like the peels of onion. The space got waved due to the distribution of matter. There are seven skies.

The skies ensured the balanced expansion of the universe. Due to the expanding skies (waved space), the matter could concentrate into the galaxies. There are many galaxies in each sky.

The elements heavier than silicon formed into some stars of the present (2nd) cycle and scattered into the skies due to super-nova explosions. The elements were parked (deposited) on Earth in the form of asteroids falling from the sky in their due proportions.

"And we sent down the iron, wherein there is strength and many benefits for the people."
[Al Quran 57:25]

"And He placed therein firmly set mountains (the formation of mountains needs hot iron core); and parked therein from above it (by the asteroids falling from above) and determined therein its nourishment (the elements that are provided through the falling asteroids are needed for the nourishment of living creatures) in four days equal; for those who ask." [Al Quran 41: 10]

The formation of the Earth is deliberately discussed in Section-3 of Chapter-41.

The 1st Day of Law is effective to the present cycle as well, because the 2nd Cycle started from the Big Bounce.

3c. **3rd Day of Law**

So, the universe had two Days of Law. The 1st Day of Law heads the single-sky-universe of the first cycle, and the 2nd Day of Law heads the seven-sky-universe of the present cycle.

In future, due to the gravitational force, the universe may collapse into a Singularity. The Singularity at the end of the universe is called Big Crunch. From the Big Crunch, the universe may be born again (Big Bang-2).

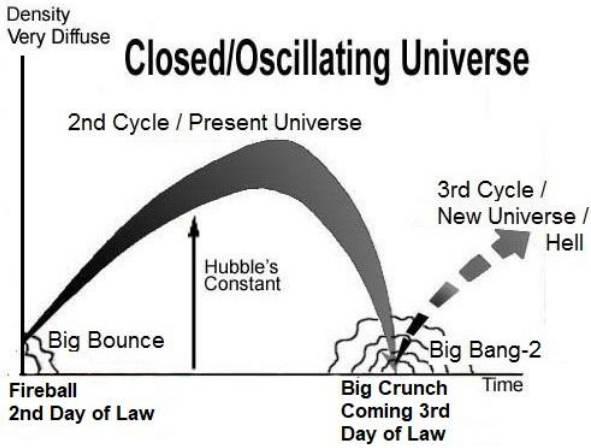


FIGURE 1.15: 2nd and 3rd cycles of the Universe

"But it is also possible that expansion (of the universe) will be reversed by the pull of gravity, that all matter will collapse once again into a super-dense 'singularity', and that another universe will be born in another Big Bang- a cycle that could be repeated forever".

– To the Edge of Eternity by John Gribbin in *The Encyclopedia of Space Travel and Astronomy* edited by John Man.

According to the Quran too, the universe will be collapsed and reproduced, as the following verse say:

> "On the day when We will roll up the Skies (Samawaat / this Universe) like the rolling up of the scroll for writings; as We originated the first creation (Big Bang-1), We shall reproduce it (Big

Bang-2)—a promise on Us; surely We will bring it about." [Al Quran 21:104]

According to the above verse, the universe will be reproduced as the first creation was originated. The first creation was originated from a Big Bang (Big Bang-1). It will collapse into the Big Crunch and will restart from another Big Bang (Big Bang-2). That is the coming Day of Law (3rd Day of Law).

In the coming Day of Law, mankind will be resurrected, ascended, and assembled for Judgment on a specially created object (Land of Judgment) in the Super Space:

"And not they honored Allah—true honor—
while, on the Day of Resurrection, the Land (the Land of Judgment) is assembling in His hand, and the Skies (Samawaat / this Universe) rolled-up in His right hand (hand of nafs). Glory be to Him! And high is He above what they associate!"
[Al Quran 39: 67]

After the Judgment, resurrected humans will be moved to the new destinations, either in the re-created Samawaat (this universe containing the objects of hell / galaxies) or in the Jannaat (another universe containing the objects of paradise / peaceful planets) to live forever as forgotten or rewarded vicegerents of God.

The verse under discussion is talking about coming (3rd) Day of Law. The Final Judgment is an event of that Day. So, "Yawm-id-Deen" can be identified as the "Day of Judgment".

4. **Approaching Events of the 3rd Day of Law**

The lands are ultimate products of the universes. The Samawaat (this universe) is full of galaxies. A galaxy is like a vast expanse of lands in this universe.

The Jannaat (another universe) too is full of peaceful planets; each planet is a land with ample water.

Humans are being developed to be the vicegerents of God over the lands:

> "Behold, thy Lord said to the angels: "I will create a vicegerent on a land (on each land / group of lands)..." [Al Quran 2:30]

But, now, on the Earth, we have no power as His vicegerents. Now, we are undergoing tests to confirm who deserves what? Humans will be sent to their eternal lands on the coming (3rd) Day of Law. The knowledge about the Day will keep one informed about the situations. Otherwise, a blind will remain blind on the Day of Judgment as well:

> "But those who were blind in this world will be blind in the hereafter, and most astray from the Path." [Al Quran 17:72]

So, the knowledge about the 3rd Day of Law is crucial in light of the Quran.

> "And indeed, the wicked surely in hellfire. They will burn it.

The Day of Law! And they are not absent from it.

And, what can make you know what the Day of Law is!

Then, what can make you know what the Day of Law is!

The Day, not will have power a soul for a soul, anything, and the command that Day with Allah"

[Al Quran 82: 14-19]

"The Messenger of Allah said, "When Allah wishes good for someone, He bestows upon him the understanding of Deen." [Bukhari, Muslim]

In the following, I have discussed according to the Quran how the next Day of Law is approaching, and what are the important events of the Day:

4a. Before 1920s, scientists had the idea that the universe was static. A static universe would collapse due to gravitational force. So, the scientists presumed that the universe was infinite, and the gravitational force was repulsive at a very large distance, which maintains the balance. Moreover, an infinite universe would not have a center to collapse.

An infinite universe should be eternal. So, the idea of a Creator was not needed. That was the time of so called progressive people, following Marx, Darwin, and Freud!

However, in 1826, a German Astronomer, Wilhelm Olbers, put forward a question, how there could be dark nights in a static and infinite universe?

In a static and infinite universe, there should be infinite number of stars. And all stars emit light. The energy has no destruction. The light of a star would come to the Earth at some point of time. Once the light of a star had arrived, it would continue to come forever. So, our every line of sight would end on the surface of a star, and the whole sky would appear as bright as the star. The scientists calculated that if the universe were static, the sky would be 40,000 times brighter than the sun at noon.

Nobody could answer why the night was dark? So, it became known as the "Olber's Paradox".

The Paradox was resolved in 1920s when Edwin Hubble demonstrated that the universe was expanding. The expansion dissipates the light and reduces its intensity throughout the universe. So, there are dark nights and sunlit days on the Earth.

Now, scientists wonder why they did not understand the expansion of the universe much before Hubble's discovery, merely through Olber's Paradox, because dark nights and sunlit days can exist in an expanding universe only.

It was mentioned in the Quran as a sign of its divinity:

> "What! Are you more difficult creation, or the sky? He constructed it; He raised its thickness and proportioned it—and He darkened its night and brought out a morning there of"
>
> [Al Quran 79: 27-29]

The skies (spherical waves of space, one inside another), carrying light and heavy elements together, have expanded. So, the matter is proportionally

distributed throughout the universe. So, the darkness prevails, and the sunrise can bring out a morning.

Therefore, the Quran talks about the expansion of universe with a definite sign that does not need Hubble's Discovery.

> "So verily I swear by the receding;
> that flow…soften.
> And the night as it departs.
> And the dawn as it breathes."
>
> [Al Quran 81:15-18]

4b. What is the future of the universe? The Quran is true about the past. So, it should be true about the future as well:

> "On the day when We will roll up the Skies
> (Samawaat / this Universe) like the rolling up of
> the scroll for writings…" [Al Quran 21:104]

The universe will collapse by rolling up the Skies. The collapsed universe will be squeezed to an extent that the matter will disappear. The universe will be in the state of Singularity. The Singularity at the end of the universe is called Big Crunch.

The Big Crunch can be compared with a super-massive black hole. To understand the universe at the state of Big Crunch, we may discuss what happens to an object if it falls into a black hole:

If a spaceship is falling into a black hole, it elongates like spaghetti due to the difference in extreme gravitational force between its tip and its tail. The ship,

elongated like spaghetti, will be wrapped around the spinning black hole. Its particles will gain energy from the gravitational field and join the accretion disk, while its antiparticles (neutrons), having opposite momentum, will fall into the black hole.

Eventually, the light of the spaceship will be frozen in the compact space winding around the event horizon. It can never fall into the black hole because the closer it gets to the black hole, the slower time becomes. The light will preserve the complete information (photons) of the ship. Therefore, while matter will be annihilated, the ship will exist as information.

Similarly, this universe will collapse into the Big Crunch where the information of all the objects will survive.

Now, Allah is sustaining the universe by the right hand of His nafs, which comprises about 15 to 20 of force fields. At the time of Big Crunch, there will be no matter to sustain. So, the hand of His nafs will cease into His 'body in form'.

Some of the forces of His nafs expose through His face. The forces form the face of His nafs. The face (face of nafs) will sustain the Big Crunch, as the following verses say:

> "And call not besides God on another god. There is no god but He. Everything will perish except His own Face. To Him belongs the command, and to Him will ye be brought back."
>
> [Al Quran 28:88]

"All that on it will perish. But will abide the Face of thy Lord, full of Majesty and Honor."

[Al Quran 55:26-27]

The Big Crunch is a point. It will be a bright point on the face (face of nafs) of God.

The end state of the universe may be different as well: If the universe collapses by rolling up the skies, the galaxies may not join with each other to form a Big Crunch (Singularity). Instead, the galaxies may collapse into their central super-massive black holes as super-dense singularities, preserving all information. They may remain in their relative positions in the super-compact space of the compactly rolled-up skies.

According to the Quran and the Holy Bible, the skies will be rolled up like a scroll for writing. Here, space is represented by a piece of paper, and the galaxies are represented by the dots on the paper. Mathematically, a singularity is a dot that preserves all information.

Finally, the super-compact space with the bright points will be on His face (face of nafs).

4c. The Universe may continue expanding indefinitely to the state of heat death, or undergo another unknown fate. However, the Quran clearly states that it will collapse in the face of God (face of His nafs) in a rolled-up state. Then, the Third Day of Law will begin. Allah will have a vision of the next universe. He will reprogram the universe for revival and determine new natural laws. He is the Master of the Day of Law (Malik Yawm-id-Deen).

Our fates of the next cycle (3rd cycle) will be determined on that Day (3rd Day of Law), and some will

be destined to the hell (galaxies of the next universe) to enjoy the freedom of life as forgotten vicegerents of God:

> “It will also be said: "This Day We will forget you as ye forgot the meeting of this Day of yours! and your abode is the Fire, and no helpers have ye!”
> [Al Quran 45:34]

> "Taste ye then - for ye forgot the Meeting of this Day of yours, and We too will forget you - taste ye the Penalty of Eternity for your deeds!"
> [Al Quran 32:14]

4d. The reprogrammed universe will revive from the face of God. The reviving universe will be moving to the right hand of His nafs when the Thaqal (heavy mass of the reviving universe) will form, and the resurrection of the dead will occur:

> “And when the Land (Thaqal) is enlarged and casts forth what is within it and becomes empty—and hearkens to its Lord, and it must need”
> [Al Quran 84: 3-5]

4e. The Thaqal will throw out the resurrected living creatures and the matter of the Solar System. The ejected matter will form the Land of Judgment (a Satellite Thaqal) in the Super Space.

> “On the Day, the Land (Main Thaqal) breaks away from them, quickly; that will be a gathering

together (in the Satellite Thaqal / Land of Judgment) quite easy for Us." [Al Quran 50:44]

"And not they honored Allah—true honor—while, on the Day of Resurrection, the Land (Land of Judgment) is assembling in His hand (hand of nafs), and the Skies (Samawaat / this Universe) rolled-up in His right hand (hand of nafs). Glory be to Him! And high is He above what they associate!" [Al Quran 39: 67]

4f. The evolution of the reviving universe will be halted temporarily at the state of Thaqal to carry out the Judgment.

"And among His signs is this that the Sky (Super Sky) and Land (Thaqal) stand-still on His command. Then when He calls you by a single call from the Land—behold ye come forth."
[Al Quran 30:25]

4g. Thus, at the time of Judgment, there will be two Thaqals (heavy masses) in the Super Space: one is the reviving universe (Main Thaqal) held in the right hand of His nafs, and the other is the Land of Judgment (Satellite Thaqal).

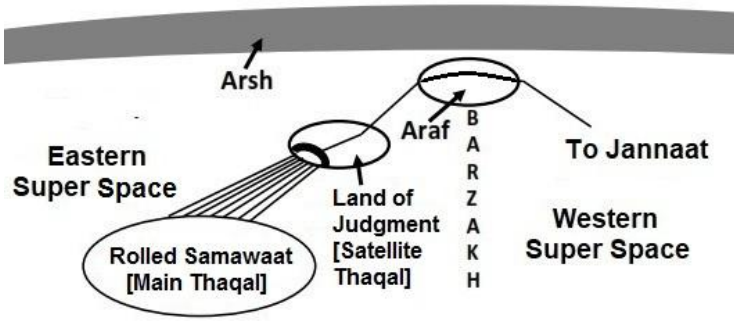


FIGURE 1.16: Super Space

> "Soon shall We attend to you, O both ye Heavy Masses (Thaqalani)! Then which of the favors of your Lord will ye deny?" [Al Quran 55:31–32]

The Thaqals (Main Thaqal and Satellite Thaqal) will be in the Eastern Super Sky (Eastern Super Space).

> "The Day the land will be changed—other land and the Skies; and they will come forth before Allah, the One, the Irresistible" [Al Quran 14:48]

4h. There is another universe named Jannaat in the Western Super Sky (Western Super Space):

> "Be quick in the race for forgiveness from your Lord and for a Jannaat whose width is that of the Skies and Lands (this universe), prepared for the righteous…" [Al Quran 3:133]

"Race to forgiveness from your Lord and the Jannaat, the width of which is as the width of the Sky and Land" [Al Quran 57:2]

"Because only a few will be saved, God has created two universes instead of only one"
- 2 ESDRAS 7:50, Holy Bible, GNB

After the Judgment, a part of mankind will be shifted to the Jannaat where they will live forever in peace and satisfaction, as empowered vicegerents of God. Their verbal orders will be materialized instantly.

4j. The sinners will be pushed into the Main Thaqal (halted universe). The Main Thaqal will re-start unrolling and expanding. The compact galaxies will re-start reviving just by gaining the volumes of space. Each galaxy will capture one sinner allotted to its (galaxy's) lot.

At one stage, the Satellite Thaqal (Land of Judgment) will be pulled into the reviving universe.

FIGURE 1.17: One Day We will ask Hell, "Art thou filled to the full?" –Al Quran 50:30

A sinner will live in his galaxy forever in disasters and pains, as forgotten vicegerent of God. He will not have any divine power.

> "Allah created the 'Skies and Lands' (this universe) for just ends and in order that each soul may find the recompense of what it has earned and none of them be wronged."
>
> [Al Quran 54:22]

> "We created not the 'Skies and Lands and all between them' (this universe) merely in sport. We created them not except for just ends. But most of them do not understand. Verily, the day of sorting out is the time appointed for all of them."
>
> [Al Quran 44:38–40]

.

Eventually, the unrolling universe will take the form of today, but with ever living sinners scattered in the galaxies.

> "Then, he whose balance will be heavy will be in a life of good pleasure and satisfaction. But he whose balance will be light, their mother will be endless-hole (the central super-massive black hole of a galaxy); and what will explain to thee what this is—a fire blazing fiercely."
>
> [Al Quran 101:6-11]

4k. All creatures of matter and anti-matter will be resurrected and assembled on the Land of Judgment. One will see the dinosaurs walking on the land. There is no

death after the resurrection. According to Hadith, the animals will be merged with the land. It means that they will be scattered in the objects of the recreated Samawaat. If one wants to live with dinosaurs, demons, and jinns, one may follow a sinful life and live in the Samawaat forever. And the resurrected scorpions will be something to reckon with. And there will be extreme fire, heat, and boiling water, surging.

> "We created not the Skies, the Land, and all between them (this universe) merely in sport. We created them not except for just ends. But most of them do not understand.
>
> Verily the Day of sorting out is the time appointed for all of them. The Day when no protector can avail his client in aught, and no help can they receive. Except such as receive God's Mercy: for He is Exalted in Might, Most Merciful.
>
> Verily the tree of Zaqqum will be the food of the Sinful. Like molten brass; it will boil in their insides. Like the boiling of scalding water.
>
> "Seize ye him and drag him into the midst of the Blazing Fire! Then pour over his head the Penalty of Boiling Water…Taste thou! Truly wast thou mighty, full of honour. Truly this is what ye used to doubt!""
>
> [Al Quran 44:38-50]

Therefore, follow the Book of God to attain salvation and enter Jannaat. Gold and silver are common building materials over there. Precious stones are falling on the streets like rubble, neglected.

5. **Conclusion**

It is the Master Plan of Allah: To create, develop, and delegate His vicegerents (human beings) in two of His great creations (Samawaat and Jannaat) with a view to infuse life in the universes, to deploy intelligence and freedom of thought in the creations, and to open a flexible and interesting way of ruling.

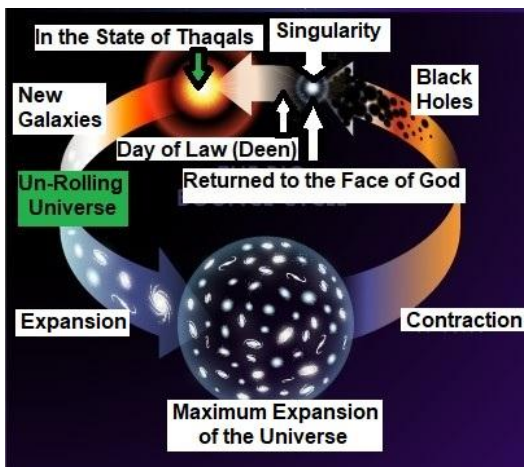


FIGURE 1.18: Moving into the Next Cyclic of Life

6. On the Earth, humans are undergoing test and development. Here, a human is not empowered as a vicegerent of God, and he has not got his 'Area of Responsibility'. Only a fool will lose in the test of this short earthly life.

> "Behold! in the creation of the Skies and Lands and the alternation of night and day—there are indeed signs for men of understanding. Men who celebrate the praises of Allah standing, sitting and lying on their sides, and think on the creation in the Skies and Lands: "Our Lord, Not for naught hast Thou created this! Glory to Thee! Give us salvation from the penalty of the fire. Our Lord, any whom thou dost admit to the fire, truly Thou cover with shame, and never will wrongdoers find any helpers"!" [Al Quran 3:190–192]

The Quran in a well-planned chronology narrates the Creation, Evolution, Dooms Day, Resurrection, Judgment, and Salvation. The matter will be amply clear in the subsequent Chapters.

If one is here, one will be there too—there is no doubt what so ever—we are creatures of a Mighty Arrogant Creator. He does not fail.

Section-2 of Chapter-1 **[Verse 5-7]: Submission and Prayer**

Thee do we worship, and Thine aid we seek.

Guide us to the Straight Path; the Path of those on whom Thou hast bestowed Thy grace, those whose is not wrath, and who go not astray.

Remarks:

Who can help in these affairs at astronomical level? So, we pray to Allah for salvation.

The Quran narrates the Straight Path to the Jannaat. It talks about the people on whom Allah has bestowed His grace and the people who earned His anger. Thus, it guides one to His Mercy.

Al QURANA I-AZIMA
[THE GRAND QURAN]

Introduction of the Grand Quran

This Tafsir is distinct from any other. One has to know the followings to understand it:

- Who Wrote the Quran?
- Revelations in Stages
- Design of the Quran
- Parts of the Quran
- Need of Structuring a Chapter (Surah)
- My authority to Structure the Quran
- Critical Subjects
- Thanks to Abdullah Yusuf Ali

1. **Who Wrote the Quran?**

The Quran was written by an automated Pen. It is said in the following verse:

> "He Who taught the Pen—Taught man that which he knew not." [Al Quran 96:3-5]

Allah taught (programmed) the Pen—the Pen wrote the Quran to teach man that which he knew not. The Pen wrote the Quran in a Disc:

> "Nay, it is a Glorious Quran in a Disc Protected (Lawh-Mahfuz)." [Al Quran 85:21-22]

The Disc (Lawh-Mahfuz) works as a data bank. Everything of the universe is recorded in the Disc:

> “With Him are the keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge; there is not a grain in the darkness of the earth, nor anything fresh or dry, but is in a **Record Clear**.” [Al Quran 6:59]

The clear record, mentioned in above verse, is maintained in the Disc. So, the Disc is a data bank. It is like the saving disc of a manmade computer.

The Pen and the Disc are linked to a Motherboard. It is called 'Mother of the Book':

> “Ha, Mim. By the Book that makes things clear. We have made it a Recitation (Qur'an) in Arabic that ye may be able to understand. And verily, it is in the **Mother of the Book**, in Our presence, high, full of wisdom.” [Al Quran 43:1-4]

The Mother of the Book can give birth to a book. So, it is a system with necessary circuits and software. It should be an artificial intelligence (AI) that should be able to drive the Pen to write book in the Disc.

So, the Pen, the Disc, and the Motherboard (Mother of the Book) jointly make a huge computer. It is the computer of Allah Who created the genome code, the living cell, and human brain many years ago. It may be a huge rational computer. Its disc may be bigger than the Earth. I call it "Central Computer of the Universes" or "CCU" in short. It is in the Arsh.

The CCU is often elucidated by the Pen to make it understandable to people of older times. It was created at first:

> “The first thing that was created by Allah was the Pen (CCU / a part of CCU)." [Tirmizi]

But the Quran is not simply a computer (CCU) generated Book. It is discussed below:

> Hadith: “The fate of everybody was written fifty thousand years before the creation” [Tirmizi]

> “The first thing that was created by Allah was the Pen (a part of CCU). Allah then ordered the Pen to write. The Pen asked, what should it write? Allah ordered to write the fate of everybody. The Pen wrote all those would happen from the beginning to the end."
>
> [Tirmizi]

When the Pen (CCU) wrote the fate of Prophet Muhammad (pbuh), it wrote the verses that were supposed to come to him time to time.

How the CCU wrote the fates? Allah made a virtual universe in His computer (CCU) by making the programs personally (He is a great Programmer indeed). It was a dynamic virtual universe from the beginning to the end in details, on a proportional time-scale. He created the virtual universe as the Master Plan. The virtual universe is called Alam-e-Arwah by the Sufis.

We were created in the virtual universe by energizing our genome codes and nafses (souls). It is indicated in the following verse:

> "When thy Lord drew forth from the Children of Adam, from their backs, their descendants (virtual descendants made from the genome codes and the nafses), and made them testify concerning themselves (saying): "Am I not your Lord?" They said: "Yea! We do testify!" Lest ye should say on the Day of Judgment: "Of this we were never mindful""
>
> [Al Quran 7:172]

It is likely that we passed our virtual lives as holographic humans in a holographic earth, projected from the Master Design of the CCU.

We ran our complete lives in the virtual universe where Allah did not guide us; we guided ourselves according to our free wills and moved ahead by interacting each other in the nature and situations evolving in the virtual Earth sequentially.

However, Allah guided us in some points to solve the clashes and clear the ways ahead. He incorporated some tests as well. On the real Earth, we are guided in the same points by ruhs (commands) and angels.

Allah ran the virtual universe forward and backward, adjusted, perfected, and began the creation of universe in reality.

One's present life on the Earth is a repetition of the virtual life:

> "No misfortune can happen on earth or in your souls but is recorded in a Book; We brought it into existence beforehand—that was truly easy for God;" [Al Quran 57:22]

> "And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to God do all questions go back." [Al Quran 8:44]

Our earthly lives are repetitions of the virtual lives. It is a repetition, because the laws and the initial configuration of the real universe were deduced from the virtual universe.

But one can change in respect of Faith. It is discussed in Section-9 of Chapter-6.

The Pen (CCU) extracted the fates from the file of virtual universe. It extracted the fates and wrote those in separate files as orders to monitor the living creatures by angels:

> "… Allah ordered to write the fate of everybody. The Pen wrote all those would happen from the beginning to the end." [Tirmizi]

The empire of angels is automated by the same computer (CCU). It works as the head of a huge cybernetic system. The system is deliberately discussed in Section-9 of Chapter-6.

Therefore, Muhammad (pbuh) preached Islam in his virtual life too. So, the Quran is the words of virtual Muhammad. But, as he was doing a vital job, affecting a great number of people, Allah must have inspired and guided him deliberately.

Later, the Pen extracted appropriate words of virtual Muhammad (pbuh) and organized those as a Book. The Pen translated the words as Arabic Recitation.

> "We have made it a Qur'an in Arabic that ye may be able to understand." [Al Quran 43:3]

The language of the computer (CCU) is scientific and mathematical. So, the above verses say, *"We have made it a Recitation in Arabic…"*. It may be mentioned that "We" is used in the Quran when Allah does something by using something living or nonliving.

The CCU has improved the Quran with many additional verses:

> "Alif, Lam, Ra. A Book, with verses judged further explained in detail—from One Who is Wise and Well-acquainted." [Al Quran 11.1]

> "Thus do We explain the verses that they may say, "You have studied" and that We may make it clear to a people who know." [Al Quran 6:105]

Finally, Allah edited the Quran:

> "Allah does blot out (delete) or confirm (save) what He pleases; with Him is the 'Mother of the Book'." [Al Quran 13:39]

Allah wrote a few verses directly by Himself. We find the verses in the first person singular number.

Therefore, who wrote the Quran?

To answer, the Pen (CCU) extracted the verses from the virtual life of Prophet Muhammad (pbuh). So, the basic Quran is an output of his virtual brain. The CCU composed the Book and developed it. Finally, Allah scanned it and wrote a few words by Himself.

The finalized Quran was preserved in the Disc (Lawh). Later, Gabriel and his angels brought it down in stages.

Note:

1. The computer (CCU) is deliberately discussed with related verses in Section-9 of Chapter-6.
2. The genome code is deliberately discussed with related verses in Section-3 of Chapter-31

2. **Revelations in Stages**

Allah sent a large book to Moses at one time, and many of the Jews were frightened by its size. They felt it to be a burden. A few would read, analyze and follow:

> "And remember, We took your covenant and We raised above you Mount: Hold firmly to what We have given you and bring to remembrance what is therein; perchance you may fear Allah. But you turned back thereafter. Had it not been for the Grace and Mercy of Allah to you, you had surely been among the lost." [Al Quran 2:63-64]

Probably so, the Quran was revealed in small parts, following the events of Prophet's (pbuh) life. By the time the revelation was complete in 22 / 23 years, there were many

Sahabah (Companions of Prophet Muhammad, pbuh) who had all the verses memorized, and Islamic societies and culture were set.

> "A Qur'an which We have divided (in Chapters / Surahs) in order that you may recite it to men at intervals: We have revealed it by stages (matching the events of Prophet's life)." [Al Quran 17:106]

The verses of the Quran were not revealed in the sequence we find it now. They came in small packets following the events of the Prophet's (pbuh) life. However, the verses got stored in his brain in the sequence we find in the Quran today. This occurred through a system set by Gabriel:

Gabriel can carry out surgery. He, being closely guided by Allah, made the zygote of Jesus Christ by cloning a cell of Mary and planted it in her womb. Gabriel also operated Prophet Muhammad (pbuh), at least thrice; once just before the Night Journey (Miraz).

It seems that when Gabriel embraced Prophet Muhammad (pbuh) in the cave of Hera, he made a channel through his backbone and inserted a 'data-base of the Quran' into his brain.

The entry-point of the channel, leading to the database, appeared as a swollen muscle on Prophet's backbone, below the neck. The entry-point is known as Mohr-e-Nobuat. The system took a few months to settle when no verse came.

Subsequently, the minor angels of Gabriel brought the verses time to time in the form of memory-data (ruhs) and put those directly into the Prophet's brain through Mohr-e-Nobuat. The verses used to get stored in the correct positions

of the database. The database of the Quran is called *dhikra* (remembrance) in the following verse:

> "…And We sent down to you *dhikra* that you may narrate to the mankind what has been sent down to them, and they may reflect" [Al Quran 16:44]

Dikra" means "Remembrance." It was sent down, so it should be understood as the "database of the Quran", which was inserted into the Prophet's (pbuh) brain to preserve the memory data of the Quran. The Quran was revealed over the course of the next 22 to 23 years, bit by bit. The database preserved the verses in the actual sequence, irrespective of their time and sequence of revelation, and enabled the Prophet to remember and recite them in the proper order.

At times, several Surahs were being revealed simultaneously, but the verses did not get mixed up due to the database. Probably, the alphabets like Alif, Lam, Mim; Ta, Sin, Mim, etc., found at the beginnings of some Surahs, served as signs for predetermined saving points.

So, the verses got stored in his brain in the correct sequence whenever a verse or a group of verses might have been revealed. After the last verse had been revealed, the complete Quran was in his head, in the sequence we find it today. If the special arrangements were not done, the verses would get memorized in the sequence of revelation that would not make a well written book.

> "Move not thy tongue concerning the (verses) to make haste therewith. It is for Us to collect it and to promulgate it. But when We have promulgated it, follow thou its recital…" [Al Quran 75:16-19]

From the database (dhikra), the intended verses used to be downloaded into his mind for an action or recitation.

[The mind (qalb) is discussed deliberately in Section-10 of Chapter-6].

Therefore, the sequence of the verses and the chapters (Surahs) are divine. Nobody can change it.

4. **The Design of the Quran**

When we read the Quran, we often find the talks disjointed. How a Book from God can have such disjointed talks?

But, the Quran is extremely effective on ground? It is guiding its followers perfectly and efficiently for hundreds of years.

Therefore, there is no problem in the Quran. We need to know the design of the Quran to understand it properly:

The Quran is designed as a Book of Guidance. It guides by itself—it does not rely on Preachers, Explainers, or Men of Understanding to fulfill its aim.

> "God has revealed the most beautiful Message in the form of a Book, consistent with itself, repeating: the skins of those who fear their Lord tremble thereat; then their skins and their minds do soften to the celebration of God's praises. Such is the guidance of God: He guides therewith whom He pleases, but such as God leaves to stray, can have none to guide.
>
> [Al Quran 39:23]

The Quran is designed to guide the Arab Bedouins who would not carry a book in their nomad lives. It is basically an

oral Book. The verses settle in the brain comfortably and guides by practical examples, logics, signs, advices, threats of punishments, promises of rewards presented through powerful words, lyrics, and repetitions. Several of its specialties are described below:

4a. **Continued hammering of the Faith Building Words**: The Quran guides a person by implanting faith in his heart. It continues hammer faith-building words into his brain to wipe out false ideas and inculcate true concepts of God, afterlife, and religion.

4b. **Poetic Presentation and Repetitions**: The powerful words excite the heart and fascinate recurrent recitations. The lyrical nature eases memorization and safeguards the verses from unconscious corruptions. The repetitions imprint important teachings deep into the brain.

4c. **Diligence**: The Quran is designed to guide people who are not likely to contemplate. Therefore, it is diligent on basic matters. Often, complex conceptual matters are narrated briefly, while matters of common interest are narrated deliberately and repeatedly.

The qualities help achieve its aim that is to guide the common people through the Straight Path. But they distract readers who intend to have precise knowledge. So, God has embedded a hidden structure in the Quran. If the hidden structure is surfaced, it becomes a systematically written book that can be easily and precisely understood. The hidden structure is surfaced in this Tafsir as follows:

5. **Parts of the Quran**

The Quran changes its focus thrice. Thus, the Tafsir is divided in three Parts:

a. Hudan lil Muttaqin (Guidance for the Guards)**:** Chapter 2 to 9.
b. Hudan lil Nas (Guidance for Mankind): Chapter 10 to 30.
c. Hudan lil Muhsinin (Guidance for the Doers of Good): Chapter 31 to 114.
   The Parts are discussed below:

5a. **Part-1**: **Hudan lil Muttaqin (Guidance for the Guards)**: **Chapter 2 to 9**

At the outset, the Part (Part-1) highlights that the Book is for the Guards (Muttaqin):

> "Alif, Laam, Meem. That is the Book—no doubt in it is a Guidance for the Guards *(Muttaqin)*"
>
> [Al Quran 2:1–2]

The Part established a new ummah (Community) in the religion of Abraham (the olds were Jews and Christians). The overall structure of the part is given below:

- Chapter 2 is the constitution of the ummah. It nominated the Guards, constituted the ummah by dedicating a new Qiblah, gave out the laws of the ummah, and highlighted the need of obeying the leadership.
- Chapter 3 to 9 is the Furqan (War Book). The War Book directed the Guards (Muttaqin) to expand the

ummah through struggle and warfare (jihad) and established their Home (Home of Ummah) from Morocco to the Pamirs.

The Part identified the Home of Ummah as the land of people living around the 'Mother of Cities':

"And this is a Book, which We have sent down, bringing blessings and confirming which came before it, that thou may warn the **Mother of Cities** and all around her…" [Al Quran 6:92]

"Thus, have We sent by inspiration to thee an Arabic Qur'an that thou may warn the **Mother of Cities** and all around her…" [Al Quran 42:7]

By 'Mother of Cities' the verses mean 'Babylon', the oldest city of mankind from where Abraham was evicted once upon a time. Some people wrongly understand it as Makkah. But, if we look into the history of Islam and the world map of today, we understand what Allah meant by Mother of Cities. It was Babylon.

When the Quran was descending, the people around Babylon were Arabian and Persian People. Thus, the Home of Ummah is the lands of Arabian and Persian Peoples. It extends from Morocco to the Pamir Mountains. The Home of Ummah is called Darussalam (Home of Peace) in the Quran.

"But God does call to the Darussalam (Home of Ummah / Morocco to the Pamirs). He does guide whom He pleases to a way that is straight."
[Al Quran 10:25]

In this Tafsir, 'Darussalam' (Home of Peace) is often called 'Home of Ummah' extending from Morocco to the Pamirs.

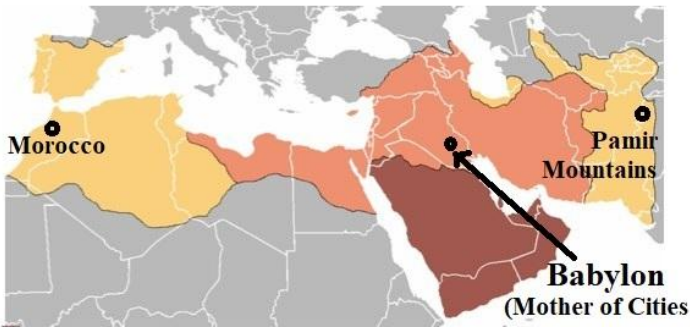


FIGURE IGQ 1: Home of Ummah / Darussalam (Home of Peace) / Morocco to the Pamir Mountains

[The Home of Ummah is deliberately discussed in Section-13 of Chapter-6].

5b. **Part-2 [Chapter 10 to 30]: Hudan lil Nas (Guidance for Mankind)**

In Chapter-10, the Quran changes its focus by declaring Muhammad (pbuh) as the Prophet for the whole Mankind (Nas):

> "Alif, Lam, Ra. These are the verses of the Book of Wisdom. Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves that he should warn Mankind and give the

good news to the Believers that they have before their Lord the lofty rank of truth? Say the Unbelievers: "This is indeed an evident sorcerer!"

[Al Quran 10:1-2]

The Chapter opines that Mankind could be one nation:

"Mankind was but one nation but differed. Had it not been for a word that went forth before from thy Lord, their differences would have been settled between them." [Al Quran 10:19]

Thus, from Chapter-10, the Quran no longer remains a Book for the Guards (Al-Muttaqin) only; it becomes a Book for Mankind. So, the Guidance for Mankind (Hudan lil Nas / Part-2) starts at Chapter-10.

The Quran remains consistent up to Chapter-30. So, the Guidance for Mankind (Hudan lil Nas / Part-2) ends at Chapter-30.

In this Part, there is hardly any talk of struggle and warfare (jihad). The Part focuses on preaching Islam by logics, historical examples, and scientific signs. The Part inclines towards Sufis and Daees (Preachers) for the preaching.

The Part points out the Path of Sufism by the example of Khidr. The Part set example for the Daees by the story of Seven Sleepers. Islam was supposed to be preached beyond the Home of Ummah (Darussalam / Morocco to Pamirs) by Sufis and Daees mainly.

Allah's plan and orders have been fulfilled. We can understand it by reading the history of Islam. Islam was preached beyond the Home of Ummah, such as in India,

Indonesia, Malaysia, and Turkic countries by the Sufis and Daees mainly.

Several narrations are repeated in Part-2, but, as the focus of the Quran is changed, the intended lessons are different. These are repeated to fulfill the Part.

5c. **Part 3 [Chapter 31 to 114]: Hudan lil Muhsinin (Guidance for the Doers of Good)**:

At the outset of Chapter-31, the Quran again changes its focus from Mankind (*Nas*) to the Doers of Good (*Muhsinin*).

> "Alif, Lam, Mim. These are verses of the Wise Book, a Guide and a Mercy to the 'Doers of Good' (*Muhsinin*), those who establish connection (Salat), and give *Zakat*, and have the assurance of the Hereafter; these are on guidance from their Lord, and these are the ones who will prosper."
>
> [Al Quran 31:1-5]

So, the Part-3 of the Quran starts at Chapter-31. The Part ends at Chapter-114 where the Quran ends.

The Muhsinin (Doers of Good) are people who establish connection (Salat), pay zakat, and believe in the Hereafter. They are common members of Islamic Societies. They are involved in different good jobs, such as cattle herding, farming, and so forth.

The Muhsinin remain tied to the Islamic Leadership of the village / community mosques. The Leadership in turn remains tied to the Highest Islamic Leadership (Caliph) through a 'channel of command' rooted through the mosques at different levels.

They establish connection (Salat) with the people of the society and the Imam of the local mosque by making the jamat. The jamat is not a simple assembly; it is a group of people under the Islamic leadership. Subsequently, they establish connection with Allah by praying as a group (jamat). They pay zakat to the Highest Islamic Leadership through the channel, established through the mosques at different levels. Thus, they do good *(ahsan)* to the Islamic Ummah.

The part (Part-3) does not talk much about struggle and warfare (Jihad), but it ordains measures and laws to improve Islamic families and societies where the Muttaqin come into play.

An apparent difference between Muttaqin and Muhsinin is that a *Muttaqi* (Guard) is formally oath *(Bayah)* bound to the Highest Islamic Leadership to fight for the cause of Islam, but a *Muhsin* (Doer of Good) is not oath bound.

If one chooses the Path of Muhsinin, the life is easy, but they too are promised with the highest rewards in the afterlife. They shine through extra prayer and extra charity; the part puts emphases on these aspects.

The narrations of Part-3 are appealing; it repeatedly reminds the Judgment Day, Paradise, and Hell.

6d. Thus, the Quran as a whole has a structure:

- Chapter 1 is the Prelude.
- Chapter 2 forms the Ummah.
- Chapter 3 to 9 is the 'War Book' (Furqan) that expanded the Ummah through struggle and warfare (jihad) and established the Home of Ummah (Darussalam / Home of Peace) from Morocco to the Pamir Mountains.

- Chapter 10 to 30 is ‘Guidance for Mankind’. The Part preaches Islam beyond the Home of Ummah (Morocco to the Pamir).
- Chapter 31 to 114 is ‘Guidance for Muhsinin’. The Part guides ordinary Muslims. They are commanded by the Highest Islamic Leadership through the mosques at different levels.

The structure will be clear as one will go through the Tafsir.

6. **Need of Structuring a Chapter (Surah)**

The writings of a chapter (surah) often appear disjointed; it leads to believe that a large chapter of the Quran addresses multifarious topics. Consequently, often one selects a verse from any part of the Quran and interpret it according to one’s own understanding.

But, in a correctly structured chapter, one will find that each chapter develops logically and systematically to fulfill its aim. There is no disjointed talk in it, and there is no way to go beyond the context.

In addition, many Arabic words have different meanings. The context of a verse should dictate the intended meaning of such words. When a chapter is correctly structured, the context become obvious, and it gets easy to understand the intended meaning of the words.

6a. **Problems in Structuring a Chapter (Surah)**

The Quran is often misunderstood due to verse numbers and titles. I have solved the problems as under:

6aI. **Verse Number**

The numbers were not revealed with the verses. These were incorporated long after Prophet (pbuh) had departed. A number gives an independent look to a verse, but it should be understood in context of the paragraph. So, I have removed the verse numbers and put the verses into the paragraphs.

6aII. **Wrong Titles**

The chapters (surahs) were not originally accompanied by the titles. Neither did the Prophet (pbuh) assign names to the chapters. Instead, the titles emerged over time as people began to refer to the chapters by specific names. Consequently, one will find many chapters with inappropriate titles. Though most titles are harmless, some are damaging.

A title should indicate the theme or the aim of a chapter. Thereby, it should help to understand the verses in context. But people who incorporated the titles did not consider the aspect. For example, the title of Chapter-2 is "Cow", because there is a story of a cow in it. But, it is not the essay of a cow! The chapter (Chapter-2) forms the ummah of Prophet Muhammad (pbuh). Thus, the title of the chapter should have been “Ummah” or “Formation of a New Ummah”. If this title was selected, the readers would understand every verse in context.

Now, what can be done? I cannot change the titles after so many hundreds of years. So, I have written the 'Aims' below the titles. For example, the aim of Chapter-2 is: “To form a new ummah in the religion of Abraham.”

However, I have written the aims in the Part-1 (Chapter-2 to 9) only. The part includes the War Book (Furqan / Chapter-3 to 9) where understanding each verse in context is essential.

In the other parts of the Quran, the chapters are smaller, and precise understanding is not needed. So, I have not written the aims. Otherwise, a spelled out aim narrows the scope of explanation.

6b. **Structuring a Chapter (Surah)**

I have divided a Chapter (Surah) into Segments, a Segment into Sections, and a Section into Paragraphs as under:

6bI. **Paragraph**: A paragraph normally expands on one point. In the Quran, the end of a paragraph is often marked by a short praise of God or by a few clear concluding words.

6bII. **Section**: Several paragraphs make a section that deals with a factor or describes a fact. I have given the section headings to highlight the factors or the facts. A section heading is not exhaustive.

6bIII. **Segment**: Several sections make a segment that gives a complete idea on an aspect of a chapter. Only a big chapter needs segmentation. I have given the segment headings too. A segment heading is not exhaustive.

6bIV. **Chapter**: Several segments make a chapter (surah). There are 114 chapters in the Quran.

6bV. **Remarks**: There are deeper knowledge and scientific signs in the Quran. Mainly these are discussed under remarks. Sometimes short comments are given so that one can understand the verses in context, or can link the verses as needed.

The structure is inborn in the Quran; I had to find out the correct start points only.

I have removed the verse numbers, but I have included the range of verses in the section headings so that readers can easily correlate.

Segment Headings, Section Headings and Remarks jointly guide a reader's thought and help him understand in context.

7. **My authority to Structure the Quran**

I have divided the Quran into three Parts: Hudan lil Muttaqin (Chapter-2 to 9), Hudan lil Nas (Chapter-10 to 30), and Hudan lil Muhsinin (Chapter-31 to 114).

The Quran is originally divided into chapters (surahs).

I have divided a Chapter into Segments, Sections, and Paragraphs. I have given Segment Headings and Section Heading as well.

I have done these for rapid and correct comprehension. I could do these, because the structure is inborn in the Quran—one will understand it, once one will go through the Tafsir. I have not moved any verse from its original position.

The traditional scholars may not like dividing the Quran. But the following verse allows me to do it:

“And We have bestowed upon you the Seven Oft–Repeated (Surah Al Fatihah) and the Grand Qur'an.

Not extend your eyes towards what we bestowed with the Pairs (DNA Double Helix Molecules) of them (Romans and Israelites) and do not grieve over them.

And lower your wings to Believers and say, “Indeed, I am a Warner clear”, as We sent down on those who divided, those who have made the Quran in parts.

So, by your Lord, surely We will question them (genetically higher races like Romans and Israelites) all about what they used to do.” [Al Quran 15: 87-93]

In the above verses, the "Pairs" means "DNA Double Helix Molecules" with which every living creature is created. There are several verses as the followings, which call "DNA Double Helix Molecule" as "Pair":

“Do they not look at the Earth, how many we produced in it! Each from Noble Pair (*Min kullay zawjin kareemin*).” [Al Quran 26:7]

“…And He dispersed in it from every creature. And We send down water from the sky. Then We cause to grow therein each from Noble Pair (*Min kullay zawjin kareem*)” [Al Quran 31:10]

The verses are normally translated in deviated forms where 'pairs' are translated as 'male-female couples' to match the commonsense understanding. My translations are direct, word for word.

The above verses point out DNA Double Helix Molecules, with which all living creature, including the single-cell creatures, having no male-female, are created.

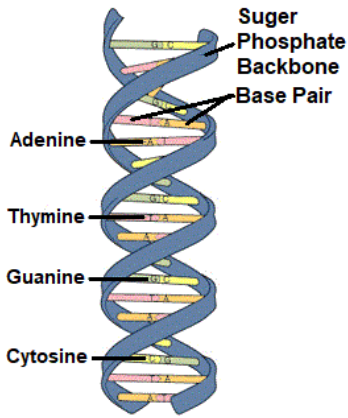


FIGURE.IGQ 2: Pair / DNA Double Helix Molecule

With only 20 types of amino acids available in the cytoplasm, the DNA can produce over 1000 types of proteins needed for a human body. It can produce over 2000 types of enzymes.

The DNA Double Helix Molecules replicate and divide the nucleus. Ultimately the cell gets divided. It produces different kinds of cells. Over 250 types of cells make a human body. Every type of cell has specific programs needed to function.

The formation of a human body starts from a cell (zygote). The DNA Double Helix Molecules contain body plan genes and switches to guide the formation. It does not make nerve cell in the hair, or hair cell in the nerve.

Ultimately, a human baby is produced with more than 100 trillion cells perfectly organized.

These are highly complicated processes. So, in above verses, the Pair (DNA Double Helix Molecule) is called "Noble Pair" *(Zawgin Kareem)*. Allah created it personally. Its accidental creation is impossible according to the calculation of probability.

A few more verses, talking about DNA Double Helix Molecule, are given below:

> "The Creator of the Skies and Lands: He has made for you from yourselves Pairs *(azwaja /* DNA Double Helix Molecules), and among the cattle Pairs *(azwaja /* DNA Double Helix Molecules); He multiplies you by it. There is nothing whatever like unto Him, and He the All-Hearer, All-Seer." [Al Quran 42:11]

> "And the earth, We have spread it out, and set thereon mountains standing firm, and We made to grown therein every kind from Attractive Pair *(min kulli zawjin bahijin /* DNA Double Helix Molecule)"
> [Al Quran 50:7]

> "That has created Pairs (DNA Double Helix Molecules) in all things and has made for you ships (plants for wooden ships) and cattle on which ye ride"
> [Al Quran 43:12]

> "Glory be to the One Who created Pairs (DNA Double Helix Molecules), than sprout the earth (with plants and animals), and of themselves (humans), and

of what they know not (unknown microscopic living creatures)" [Al Quran 36:36]

[The Pair / DNA Double Helix Molecule is deliberately discussed in Section-3 of Chapter-31].

Within a species, some are higher in qualities and some are lower because of their DNA codes. Among mankind, Jews and Romans (Europeans) are higher in qualities. They are white, tall, well-built, and intelligent; they discovered America, Australia, and Antarctica hundreds of years ago; they went to the Moon decades ago (1969); they have put multifarious satellites in the sky, and they have networked the Earth with supercomputers.

The divided and structured Quran and its scientific explanation clearly prove its divinity. Thus, the genetically higher races (Jews and Europeans) that have knowledge to understand, but deny believing, will be questioned.

So, the Prophet is said in the above verses (Al Quran 15: 87-93) not to grieve over them, but to lower his wings to Believers and say, *"...Indeed, I am a Warner clear," as We sent down on those who divided, those who have made the Quran in parts."* Here, the dividing is praised because it is done to explain the verses; not to accept one part and reject another part.

They (Jews and Europeans) will understand the reality very well, when the common people will be shifted to the Jannaat (another universe / Paradise), and many of the higher qualities will be left scattered in the galaxies of the recreated universe (Hell) to live forever in disasters and pains, as forgotten vicegerents of God.

8. **Critical Subjects**

8a. The critical subjects like Soul, Jinn, Fate, Paradise, Hell, Dooms Day, Judgment Day, etc., have **Points of Main Discussion** where these topics are deliberately explored. The page numbers corresponding to these points are provided in the **Fore Index**.

8b. The verses are explained in this Tafsir with modern discoveries. Theories and hypotheses are also used if those are supported by a verse in some point.

9. **Thanks to Abdullah Yusuf Ali**

I got the translation of Abdullah Yusuf Ali, incorporated a few minor linguistic changes, and started writing the Tafsir in 1985 and ended in 2024. May Allah bless him.

بسم الله الرحمان الرحيم

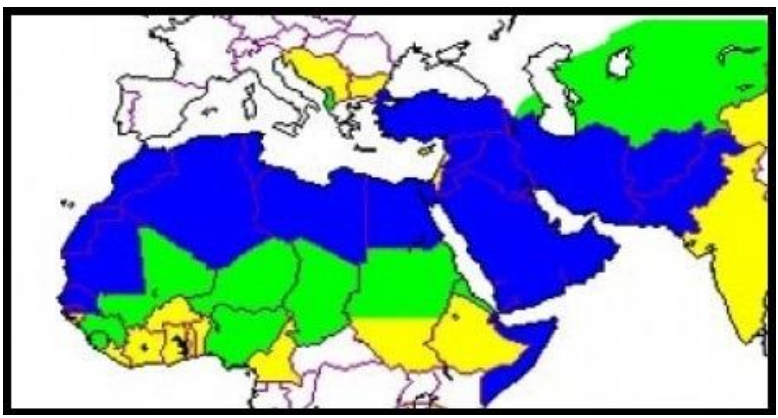
In the name of God, Most Gracious, Most Merciful

Scientific Tafsir of the Quran

Part 1 of 3

[Chapter 2-9]

GUIDANCE FOR THE GUARDS



Introduction of the Part 1 of 3 [Guidance for the Guards]

The Part (Part 1 of 3) starts at Chapter-2 and ends at Chapter-9. In this Part, the Quran forms a new ummah in the Religion of Abraham. The olds were Jews and Christians. To raise an ummah, followings are needed:

- **People**. The people that would form the Ummah initially were identified as Arabian and Persian peoples. The identification of the people is deliberately discussed in Section-13 of Chapter-6. The *Taghuts* (opposing Powers, such as disbelieving Tribal Chiefs, Kings, and Emperors) were defeated, and the peoples converted to Islam safely and willfully.
- **Land**. The primary land of the Ummah was identified as from Morocco to the Pamirs. It is called Home of Peace (Darussalam). However, in this Tafsir, it is often called Home of Ummah. The Home is deliberately discussed in Section-13 of Chapter-6.
- **Laws of Ummah**. The essential laws and rituals of the Ummah were given in Chapter-2, Chapter-4, and Chapter-5.
- **Government(s)**. The Quran does not suggest a Form of Government. Thus, the scope of adopting any Government, headed by King, Amir, President, or Prime Minister is kept open provided that the Government follow the guidance of the Quran (the

Quran only) according to the directions of the Highest Islamic Leadership (Caliph / the Highest Imam).

- **Judiciary**. The Quran does not give the structure of Judicial System. Thus, any system that judges and gives verdict according the Quran can be adopted. The Quran suggests punishment only for a few crimes, such as theft, murder, creating disorder in the society, taking riba, publishing scandal, adultery and fornication. There may be Government Court or other crimes. There may be Torah Court for the People of the Book.
- **Sovereignty and Security**. The Quran gives a War Book from Chapter-3 to Chapter-9. The War Book is deliberate because it formed the Ummah through struggle and warfare (jihad). Men that followed the War Book are called Muttaqin (Guards). They were oath bound to Prophet Muhammad (pbuh) to fight for the cause of Islam. But, they were not paid Army. Presently, the Highest Islamic Leadership, representing Prophet Muhammad (pbuh), must have the Forces of Muttaqin under him. At the same time, the Islamic countries may have their own paid Armies and other Security Forces. So, in the Islamic World, there may be two Armies in a country: Voluntary Army (Muttaqin) of the Highest Islamic Leadership, and the local Army of the country.
- **Zakat**. The Highest Islamic Leadership acts from a Mosque, preferably from the Mosque of Madinah or Kufa. He collects, spends, and distributes the Zakat through the Mosques at different levels.

[The Islamic Leadership is deliberately discussed in Section-44 of Chapter-2]

Chapter 2 of this Part is the Constitution of the Ummah, and Chapter 3 to 9 is the War Book (Furqan).

The War Book guided the Guards (Muttaqin) through the Path of Struggle and Warfare (Jihad). Here wrong comprehension could cause severe damage. They had Prophet Muhammad (pbuh) to guide them according to the verses.

Now, arduous study is necessary for the leaders and decision makers to act according to the verses. If a Chapter (Surah) is correctly structured, the aim of the Chapter becomes apparent, and one clearly realizes what the verses want one to understand and do. I have brought out the aims as under:

Aim of Chapter-2: To form a new ummah in the religion of Abraham.

Aim of Chapter-3: To form a clear view on Christians, the impending adversaries of the Muttaqin (Guards), struggling to establish the Ummah.

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Aim of Chapter-4: To form the Islamic family and society, supportive to the ummah, and to keep the societies effective by neutralizing the hypocrites.

Aim of Chapter-5: Living with the People of the Book and the policies of interaction.

Aim of Chapter-6: To outline the Furqan's way of preaching Islam.

Aim of Chapter-7: The final call before declaring all-out war against the Pagans (Idolaters).

Aim of Chapter-8: To provide the General Instructions of War

Aim of Chapter-9: To declare all out war against the Pagans and to direct subsequent mobilizations.

Once the aims of the chapters are known, the overall aim of the part becomes obvious. Thus, the Aim of Part 1 is: To establish a new ummah in the religion of Abraham by defeating the Taghuts (Powers) in the projected Home of Ummah (Darussalam / Home of Peace) extending from Morocco to the Pamirs.

Muhammad (pbuh) was the last Prophet—He could not fail or pass the responsibility to the next. For thirteen years, he tried his best to convince people, but the result was disheartening, and the oppression against his followers was mounting. Remember, the Mighty Moses with his nine Signs and Jesus Christ with his extreme Signs faced similar challenges with such people. Eventually, Muhammad too had to leave his homeland along with his followers.

Then a different path was adopted to establish Islam—it was to remove the *Taghuts* (Opposing Powers, such as Tribal Chiefs, Kings, and Emperors) by physical fighting so that the general people could accept Islam in freedom and peace.

Muhammad (pbuh) in his old age moved hundreds of miles through the sun baked deserts of Arabia, fought many battles, and suffered severe wounds. His followers were like a band of saints fighting for the cause of Allah. Wherever

they treaded, the population embraced Islam. By the time the Prophet (pbuh) died at the age of 63, Islam was firmly established in the Arabian Peninsula, and his followers were poised to defeat the Great Byzantine and Persian Empires simultaneously.

The Prophet (pbuh) took utmost care to minimize battle casualties. Makkah was captured without any bloodshed. Even on his deathbed, he was earnestly trying to send an expedition against the Byzantine Empire to consolidate earlier conquests. However, the assembled forces did not move due to his illness and subsequent death. Ultimately, several tribes revolted, and the Muslims found themselves engaged in suppressing them. Had the Byzantines been defeated sooner, these tribal chiefs might not have dared to revolt against Madinah. The Prophet (pbuh) was an extremely intelligent leader.

Precise knowledge of this part is necessary to understand how the Ummah, established by Sahabah, Tabi'un, and Tabi-Tabi'in, should look like; when and where to struggle and fight, and when and where it is not to fight.

Color Code:

Blue: The Quran
Black: All other Writings

Chapter 2 [Al Baqarah / The Heifer]

Aim of the Chapter: To form a new ummah in the religion of Abraham.

Introduction

The surah establishes a new ummah (community) within the religion of Abraham—distinct from the old ones of Jews and Christians. It accomplishes this by dedicating a new Qibla (the Kaaba) for the followers of Prophet Muhammad (pbuh). It justifies this establishment by discussing the defiance of the Jews. It outlines the laws and rituals of the ummah, and invests the Guards (Muttaqin) to protect the ummah. The entire surah revolves around the formation and protection of the ummah.

Structure of the Surah

The surah can be divided in five segments:

In the First Segment, the surah (chapter) distinguishes the Guards (Muttaqin) from the general Muslims and identifies their adversaries as Disbelievers and Hypocrites.

In the Second Segment, the surah introduces the Quran as a divine Book. Here, Allah is introduced as the Creator, humans are introduced as His vicegerents, and Satan is introduced as the enemy of humans. The segment authenticates and justifies the provision of divine guidance.

The Third Segment talks about previous divine Books and the Children of Israel (Jews). The segment discusses their

disobediences thoroughly. Thus, the surah justifies the formation of the new ummah.

In the Forth Segment, by dedicating a different *Qibla* (direction of prayer), the Believers are made a new ummah in the religion of Abraham.

In the Fifth Segment, the laws and rituals of the new ummah are given. Here fighting for the cause of Islam is authorized, and the need to obey leadership is highlighted.

The segments are divided in sections. One may go through the section headings given below in the Flowchart. It will make one realize how the surah has developed.

Flowchart

Segment 1: The Guards

Section 1 [Verse 1]: Symbol of the Chapter
Section 2 [Verse 2-5]: The Book and the Guards (Muttaqin)
Section 3 [Verse 6-20]: Adversaries of the Guards (Muttaqin)

Segment 2: Divinity of the Quran

Section 4 [Verse 21-24]: Proof of Divinity
Section 5 [Verse 25]: Paradise (Jannaat) is a Reality.
Section 6 [Verse 26-28]: Way of Narrating the Similitude.
Section 7 [Verse 29]: Large-Scale Structure of the Universe (Seven-Sky-Universe)
Section 8 [Verse 30-33]: Creation of Adam and his Quality to Learn
Section 9 [Verse 34-39]: Honor of Vicegerent and the Need of Guidance

Segment 3: Causes of forming a New Ummah

Section 10 [Verse 40–46]: Children of Israel (Jews) are called to follow Muhammad (pbuh)
Section 11 [Verse 47–64]: They (Jews) Transgressed in the old times too, and went on Transgressing
Section 12 [Verse 65–66]: A Humiliating Punishment they (Jews) suffered, though they were from the Chosen People
Section 13 [Verse 67–71]: A People (Jews) Unwilling to Obey
Section 14 [Verse 72–82]: People (Jews) like Rocks—not likely to change
Section 15 [Verse 83–86]: Revolt, Conflict, and Separation—an unruly and chaos-making People (Jews)
Section 16 [Verse 87–103]: Concluding with the Jews
Section 17 [Verse 104-123]: Instructing Muslims in context of the People of the Book (includes the explanation of: *"Be" and it is!)*

Segment 4: A New Ummah Created

Section 18 [Verse 124-131]: Turning to Kaaba
Section 19 [Verse 132-134]: They shall reap the fruit of what they did, and you of what you do!
Section 20 [Verse 135-141]: They shall reap the fruit of what they did, and you of what you do!
Section 21 [Verse 142-150]: Forming a New Ummah by Turning to the Kaaba
Section 22 [Verse 151-157]: Hard time Ahead

Segment 5: Laws and Rituals of the New Ummah

Section 23 [Verse 158-163]: Rituals relating to Kaaba
Section 24 [Verse 164-167]: Cut off relation with them
Section 25 [Verse 168-176]: Food Halal / Haram
Section 26 [Verse 177]: Lifestyle of Righteousness
Section 27 [Verse 178-179]: Murder
Section 28 [Verse 180-182]: Bequest
Section 29 [Verse 183-187]: Fasting
Section 30 [Verse 188]: Economic Policy and Bait
Section 31 [Verse 189]: New Moon
Section 32 [Verse 190-195]: Fighting
Section 33 [Verse 196-203]: Hajj
Section 34 [Verse 204-212]: Men in the Life of this World and Hereafter
Section 35 [Verse 213-214]: Straight Path in the World of Adversities and Sufferings
Section 36 [Verse 215]: Spending in Charity
Section 37 [Verse 216-218]: Fighting in the Path of Allah
Section 38 [Verse 219-220]: Wine, Gambling, Charity and Orphans
Section 39 [Verse 221]: Marrying Unbelieving Woman
Section 40 [Verse 222-223]: Approaching Woman
Section 41 [Verse 224-225]: Oath Taking
Section 42 [Verse 226–237]: Divorce, Marriage and Mutah Marriage
Section 43 [Verse 238-245]: As-Salat, Maintenance of Women, and Fighting Battles

Section 44 [Verse 246–260]: Islamic Leadership (Main Discussion)
Section 45 [Verse 261-274]: Spend in the Way of Allah
Section 46 [Verse 275-281]: Usury
Section 47 [Verse 282-284]: Transaction
Section 48 [Verse 285-286]: Concluding Prayers and Honor of Sahabah

Color Code

Blue: The Verses of the Quran
Black: Other Writings

Tafsir of the Surah

Segment 1
The Guards

The Segment identifies the people for whom the Book (Part-1) is aimed. It terms them as Guards (Muttaqin) and points out their adversaries.

Section-1 of Chapter-2 **[Verse 1]: Symbol of the Chapter**

Alif, Lam, Mim.

Section-2 of Chapter-2 **[Verse 2-5]: The Book and the Guards (Muttaqin)**

That is the Book—no doubt in it—a guidance for the Guards (*Muttaqin).* Those who believe in the Unseen, and establish connection (Akimis Salat), and spend out of what We have provided for them; and who believe in the revelation sent to

you and sent before your time, and they believe with certainty the hereafter. They are on guidance from their Lord, and it is these who will prosper.

Remarks

1. The Book

"That is the Book—no doubt in it—a Guidance for the Guards (Hudan lil Muttaqin)."

According to the above verse, the Book is for the guidance of the Guards (Hudan lil Muttaqin). If one will go through the Book, one will find that the Guards (Muttaqin) are guided up to Chapter-9 to expand the ummah through struggle and warfare (Jihad) and to establish their home (Darussalam / Home of Peace) from Morocco to the Pamirs. So, the Book is a Part of the Book, which starts here at Chapter-2 and ends at Chapter-9.

Ultimately, a reader will find that the Quran is divided in three Parts:

- Part-1: Guidance for the Guards (Hudan lil Muttaqin) from Chapter 2 to 9.
- Part-2: Guidance for Mankind (Hudan lil Nas) from Chapter 10 to 30.
- Part-3: Guidance for the Doers of Good (Hudan lil Muhsinin) from Chapter 31 to 114.

"That" is used in this verse to signify that the Book (Part-1) stands apart from the other books of the Holy Bible and the Quran. This is because the Book (Part-1) includes the War Book (Furqan) from Chapter 3 to 9.

2. The Guards (Muttaqin)

The verse under discussion clearly mentions that the Book (Part-1 / Chapters 2 to 9) is for the Muttaqin (Guards).

'Muttaqin' is plural of 'Muttaqi'. The root word of 'Muttaqi' is 'Waqa', which means 'Guarding'. The word 'Qu' means 'Guard', 'Yuqa' means 'Guarded', 'Taqi' means 'You Guard'. So, 'Muttaqi' is 'a person who guards'.

At the time of Prophet Muhammad (pbuh), by the word 'Muttaqin', people used to understand 'Guards'. It is clear in the Madinah Charter:

Extract from the Madinah Charter:

Clause 1: This is a kitab from Muhammad between the Muminun and Muslimun of the Quraysh and Yathrib and those who join them, and make jihad alongside them.
Clause 13: The Muttaqin are against whosoever of them acts wrongfully or seek an act of injustice, or promote sin, transgression, or evil among the Believers. They shall all unite against him even if he is the son of one of them.
Clause 20: The Muttaqin guarantee the best and most upright fulfillment of this (treaty). A *Mushrik* will not grant protection to any property or to any person of the Quraysh, nor will he intervene between them and Believer.

Thus, “Muttaqin” is used in the verses to mean the “Guards of the Ummah”.

The next part of the verses: *"Those who believe in the Unseen, and establish connection (salat), and...it is these who will prosper"*, seems defining "Muttaqin" (Guards), but it is not. The verses mean that these are prerequisites to be a Muttaqi (Guard). It becomes clear from the guidance given to the Muttaqin up to Chapter-9. They are guided to guard the ummah and to fight for establishing their home (Darussalam / Home of Peace) from Morocco to the Pamirs.

To explain further, believing, performing salat, and paying zakat do not make one a Muttaqi (Guard). One becomes a Muttaqi once one takes an oath (bayah) to the Highest Islamic Leadership / Caliph to fight for the cause of Islam while engaging in all these activities, such as believing, performing salat, paying zakat, and so on.

Muttaqin are voluntary forces of the ummah. They are not paid regular Army. There may be two Armies in an Islamic country: one is Muttaqin, under the Highest Islamic Leadership (Caliph / Highest Imam), and another is paid Army of the state.

Up to Chapter-9, the Muttaqin (Guards) were repeatedly called to join in the war expeditions and fulfill the covenant (Bayah) that they had made to the Prophet (pbuh). Their actions in the battles were discussed and the improvements were suggested. Ultimately, they could establish the ummah and their home (Darussalam / Home of Peace from Morocco to the Pamirs).

‘Muttaqin’ is often translated as ‘God Fearing People’, ‘Pious People’ or ‘Righteous People’. These are deviated translations. The deviated translation of such a

key word put the whole Quran in confusion. The confusion brings conflicts. If one will read this Tafsir meticulously, one will understand when and where the Guards (Muttaqin) should fight, and when and where they are not to fight. The proper understanding up to Chapter-9 demands translating “Muttaqin” as “Guards”.

Arabic dictionaries were created long after the Quran was revealed. The meanings of some Quranic words have been modified based on people's interpretations and understanding over time. Direct translations from these dictionaries can reflect these interpretations rather than the original meanings.

However, I have conducted my Tafsir based on the translation of Abdullah Yusuf Ali. I have not altered his translation unless it was essential to do so. Primarily, the verses that I have explained scientifically have been retranslated by me word for word.

In Chapter-10, the Quran shifts its focus to Mankind and declares Muhammad (pbuh) as the Prophet for the whole Mankind. Thereafter, the Quran becomes ‘Guidance for Mankind’ (Part-2 / Hudan lil Nas / Chapter 10 to 30) and scarcely discusses struggle and warfare (Jihad). Preaching Islam among mankind living beyond the Home of the Ummah (Darussalam / Morocco to the Pamirs) is the responsibility of Sufis and Daees, such as Khidr and the Seven Sleepers, where offensive jihad is not allowed.

3. **Akimis Salat (Establish Connection)**

'Salat' means 'connection.' It is commonly translated as 'prayer.' However, when used in the context of 'Akimis

Salat' (Establish Connection), it refers to establishing connection through group prayer (jamat) under Islamic Leadership. This includes reciting the Quran and subsequently implementing the Quran's orders. Typically, the process is as follows:

The people of a village or community gather in the mosque after hearing the Adhan, which establishes connection (salat) between the people and the Imam of the mosque. They then pray together as a group (jamat), which establishes connection (salat) with God. The prayer primarily consists of reciting the Quran. Following the prayer, the orders of the Quran are put into practice in the community. In this way, salat is established within a village.

It is a system, established through the mosques and Imams at different levels, such as village level, regional level, national level, and international level under the Highest Islamic. Muttaqin (Guards) protect the system.

A Muttaqi (Guard) must establish connection (salat) at least at two ends of the day:

> "And establish connection (Akimi iSalata) at the two ends of the day and at the approach of the night: For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember."
>
> [Al Quran 11:114]

Other prayers can be performed individually at home. [The matter is deliberately discussed in Chapter-11.]

4. **Ittaqu laha**

'Ittaqu' is traditionally translated as 'fear,' such as in the phrase 'Ittaqu Laha,' which is commonly translated as 'Fear God.' However, in this Tafsir, 'Ittaqu' is translated as 'guard,' 'protect,' or 'defend,' so 'Ittaqu Laha' is translated as 'Guard for the sake of God'.

The Muttaqin (Guards) are responsible for protecting the Ummah and the systems established according to the Quran, for the sake of God.

Section-3 of Chapter-2 **[Verse 6–20]: Adversaries of the Guards (Muttaqin)**

In this Section, the Quran identifies the adversaries of the Muttaqin. They are Disbelievers (Kafirun) and Hypocrites (Munafiqun).

The People of the Book are not highlighted as adversaries. They follow the same God. The Quran narrates its views about them gradually and proclaims policies. The Quran amply guides in Chapter-5 how to live with them side by side. However, they can be fought in the Home of Ummah (Darussalam / Morocco to the Pamirs) so far they are subdued and pay Jizya (Chapter-9).

However, the order of paying Jizya was related to the removing of the Taghuts (Powers) with a view to convert the Idolaters living in the Home of Ummah (Darussalam / Morocco to the Pamirs). As there is no Idolaters in Darussalam at present, the Highest Islamic Leadership (Caliph / Highest Imam) can held the law of Jizya suspended till the return of Jesus Christ. It may be mentioned that whether a verse of Jihad, related to war, will be carried out or

not is decided by the Highest Islamic Leadership. For example, in Chapter-4, Prophet (pbuh) was told to fight against the Hypocrites, but he did not fight.

3A. People that Disbelieve (Kafirun)

Indeed those who disbelieve (Kafaru); it is the same to them whether you warn them or do not warn them; they will not believe. Allah has set a seal on their minds and on their hearings and on their eyes is a veil. Theirs will be a great torment.

Remarks:

"Indeed those who disbelieve (Kafaru); it is the same to them whether you warn them or do not warn them; they will not believe."

In reality, all Arabs believed. So, the verse meant something different. The verse meant that Disbelievers would not believe solely due to the warnings of the afterlife—the Taghuts (Powers) were to be removed so that the Disbelievers could accept Islam in safety. The verse actually called on the Muttaqin to prepare for war against the Taghuts.

The Taghuts were opposing Powers, such as disbelieving Tribal Chiefs, Kings, and Emperors. Once the Taghuts were removed through struggle and warfare, Arabs and Persians quickly embraced belief.

The nine great miracles of Moses could not change the people of Egypt. It looks ridiculous as to why a Disbeliever does not believe even after the Truth is clear to him? But, it is the reality. Actually, the Taghuts who

are already in power do not want any change, and the general people under them cannot accept the Truth for their fear.

The preaching of 13 years was not enough for the people of Makkah. Thus, the verses said, *"…it is the same to them whether you warn them or do not warn them; they will not believe."*

Thus, the verses motivated the Muttaqin (Guards) to prepare for Jihad (struggle and warfare). Subsequently, the Taghuts were removed by warfare, and the idolaters found security and became Muslims willfully.

The Disbelievers are easy to identify. So, the chapter finishes with them in short.

The next part of the verses under discussion say: *"…Allah has set a seal on their minds and on their hearings and on their eyes is a veil."* Actually, the sealing and veiling are done by satan jinns. The verses say that it is done by Allah because nothing can happen without His permission and facilities.

The jinns are created from anti-matter. A satan jinni is allowed to mount on an idolater (a Muslim is guarded by angels). Once the idolater gets deeply possessed, the jinni enjoys the idolater's life; he (the jinni) shares his wealth and children. But the idolater cannot feel it. He acts and behaves normally, except in the case of hearing the call of Truth.

When one calls the idolater to the Truth, the jinni distracts the idolater's mind utterly to protect his (jinni's) gain—hearing he hears not, seeing he sees not, he feel agitated, he feels bad and leaves the place.

Normal warnings and motivations are not effective on such people (idolaters). They need 'motivation by force'

so that the satan jinns run away from them, and they can concentrate on the Truth. They need Preachers like Khalid bin Walid.

[The above matter will be amply clarified after the discussion of Jinn in Section-3 of Chapter-7, and Mind (qalb) in Section-10 of Chapter-6]

3B. **The Hypocrites and their Signs**

Of the people, there are some who say, "We believe in Allah and the Last Day" while in fact they believe not. Fain would they deceive Allah and those who believe, but they only deceive themselves and realize not! In their hearts is a disease, and Allah has increased their disease. A painful torment is theirs, because they are false.

Remarks:

The Hypocrites (Munafiqun) do not believe. They are not Believers, as the above verses say: *"…in fact they believe not"*.

The signs of hypocrites are mentioned in the verses below. They are heading to the lowest hell.

3B(1). **The First Sign of Hypocrites**

When it is said to them, "Make not mischief on the earth", they say, "Why, we only want to make peace".

Of a surety, they are the ones who make mischief, but they realize not.

Remarks:

It is the first sign of the Hypocrites: They do not establish peace in the way of Islam. They establish peace through some other ways, such as through the ways of Democracy, Socialism, Articles of Human Rights, and so on. But, in reality, they spread mischief on the land, which they realize not.

A free society is a center of vices. One should not spoil the endless afterlife for this short earthly life. People should opt to live in the religious societies for the betterment of themselves and their children.

3B(2). **The Second Sign of Hypocrites**

When it is said to them, "Believe, as the others believe", they say, "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.

Remarks:

It is the second sign of the Hypocrites: A Muttaqi follows the Highest Islamic Leadership (Caliph / Highest Imam) and stands against visibly great Powers (Taghuts) to materialize the orders of the Quran. So, he looks fool to the Hypocrites.

Moreover, the hypocrites hold concepts and ideologies in their minds that make the way of the Quran seem inferior to them. Thus, they view the Muttaqin as fools.

3B(3). **The Third Sign of Hypocrites**

When they meet those who believe, they say, "We believe", but when they are alone with their evil ones, they say, "We are really with you; we only jesting."

Remarks:

It is the third sign of the Hypocrites: They are secretly allied to the evil ones.

3B(4). **The Condition of Hypocrites**

Allah mocks at them and gives them increase in their wrongdoing to wander blindly. These are they who have bartered guidance for error. But their traffic is profitless, and they have lost true direction.

Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So, they could not see. Deaf, dumb, and blind; they will not return.

Or, is that of a rain-laden cloud from the sky. In it are zones of darkness and thunder and lightning. They press their fingers in their ears to keep out the stunning thunderclap while they are in terror of death. But Allah is ever round the Rejecters of Faith (Kafirs)!

The lightning all but snatches away their sight; every time it lights them, they walk therein, and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah has power over all things.

Remarks:

When the Islamic Revolution had flared up in Madinah, the Hypocrites were behaving like cowardly people in a thunderstorm. Ibn Salul, the Hypocrite, a Chief of Banu Khazraj, once said, 'I foresee the coming of Roman soldiers and the arrest of my companions one by one...'

The rod cells take a couple of minutes to adapt the eyes to darkness. Eyes should be protected from light to maintain the night vision. But the condition of the Hypocrites is utterly precarious; they are like people moving through thunderstorms and recurrent lightning at night. So, they remain blind throughout.

3B(5). **Concluding Hypocrites**

Above verses do not mean that a Muslim must be a Muttaqi to avoid becoming a Munafiq.

- A Muslim may be a Muhsin (Doer of Good) who is a common man having positive attitude toward the Highest Islamic Leadership / Caliph. He performs salat, pays zakat, and remains tied to the local Mosque. He pays extra for Islamic Leadership and prays extra (Tahazzud) at night. The Part-3 of the Quran is for the Muhsinin.
- A Muslim may be a Sufi in extreme prayer and self restraint, and preaching Islam.

However, becoming a Muttaqi was compulsory during early Islam, because that was a time of struggle, and the Highest Islamic Leadership (Prophet Muhammad, pbuh) called them to join. If the Highest Islamic

Leadership calls for a general mobilization, everybody must join.

The Hypocrites too are *Kafirs* (Rejecters of Faith). But they have a difference. They are not idolaters, so satan jinns have not mounted on them, as the above verses say: *"And if Allah willed, He could take away their faculty of hearing and seeing; for Allah has power over all things."* Therefore, the angels are still protecting them. So, their minds are not sealed, and their eyes and ears are not veiled. They can be brought back to the Straight Path by Warnings and Motivations.

A hypocrite is known as a Muslim, but he is not supportive to the Highest Islamic Leadership (Caliph / Highest Imam). In Chapter-4, the Hypocrites are again discussed in the process of declaring war against them. The chapter (Chapter-4) narrates how the Hypocrites are to be identified, and which of them are to be neutralized. The chapter includes instructions related to the war against Hypocrites.

Segment 2
Divinity of the Quran

The Quran is calling people to a great revolutionary path. But what is its authority? So, the Quran proves its divinity in this segment.

The segment acquaints humans as the vicegerents of Allah and as learning creatures. Satan is introduced as an enemy to humans. Therefore, the segment highlights the need for guidance.

Section-4 of Chapter-2 **[Verse 21–24]: Proof of Divinity**

O you people! Adore your Cherishing Lord (Rab), Who created you and those who came before you that you may become effective guards, Who has made the land your couch, and the skies your canopy, and sent down rain from the skies, and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah, when you know.

Remarks:

In the above verses, the Quran calls upon 'People that Know' to comprehend the existence of a Cherishing Lord by observing the land as a couch and the skies as a canopy. The fertile land and protective skies, which sustain living creatures like us through the ever-running food cycle, are created with intelligence of unfathomable depth. This clearly proves the existence of a Cherishing Lord. The Quran is His message.

Note:

In these verses, the 'skies' means 'atmospheric layers and magnetosphere'. These are not 'Skies of the Universe'. The 'Skies of the Universe' is discussed in Section-7 of this chapter.

1. The sky has been made a canopy

The magnetosphere and atmospheric layers work as canopies to protect us from harmful radiation emanating from astral objects.

The atmosphere maintains temperature and produces the rains as well.

1a. Earth's Magnetic Field

The Earth has a huge Magnetic Field. The Magnetic Field protects us from the Solar Wind.

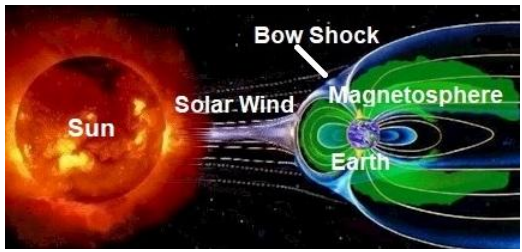


FIGURE 2.1: Earth's Magnetic Field

The stream of energetic-charged-particles emanating from the Sun is known as Solar Wind. Earth's Magnetic Field deflects most of the charged particles.

So, the sky of the Earth has been made a canopy.

1b. Atmospheric Layers

The atmosphere protects us from harmful radiations.

Only visible light and infrared light can come to the ground. Harmful radiations like x-rays and ultraviolet rays are absorbed or reflected.

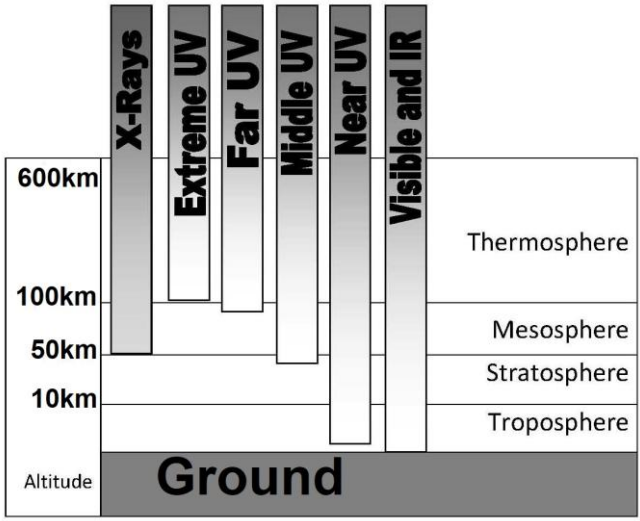


FIGURE 2.2: Atmospheric Layers protecting from the harmful Radiations

So, the sky of the Earth has been made a canopy.

1c. Green House Effect

The atmosphere maintains temperature by Green House Effect.

The carbon dioxide of the upper layer of the atmosphere traps heat and keeps the Earth warm. If the quantity of carbon dioxide were more, the Earth would be over heated; if it were less, the Earth would freeze. The Earth has system (Carbon Cycle) to maintain correct quantity of carbon-dioxide in the atmosphere.

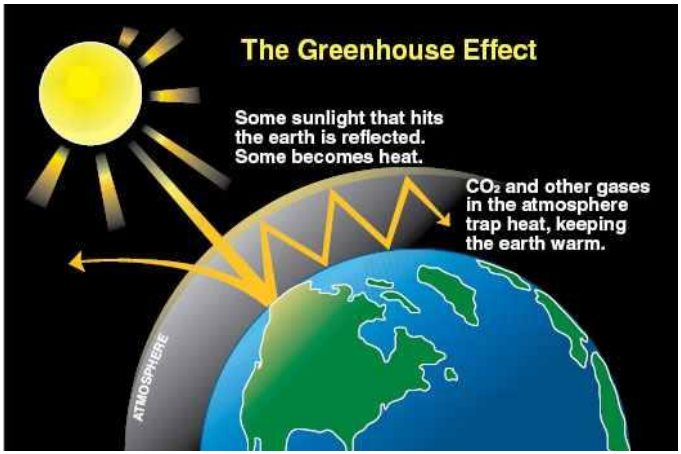

The Greenhouse Effect
Some sunlight that hits the earth is reflected. Some becomes heat.
CO_2 and other gases in the atmosphere trap heat, keeping the earth warm.
ATMOSPHERE

FIGURE 2.3: Greenhouse Effect

So, the sky of the Earth has been made a canopy.

1d. Protection from Meteorites

The atmosphere protects us from the meteorite as well. They are burned down to the smaller sizes when they pass through the atmosphere.

FIGURE 2.4: Falling Asteroid

So, the sky of the Earth has been made a canopy.

2. Sending down Rain from the Sky

The top layers of atmosphere works as canopy, but the bottom layers causes rain, as the verses simultaneously say: *"…who has made the land your couch and the skies your canopy, and sent down rain from the skies…"*

Air can absorb great amount of water vapor. The clouds form and float in the Troposphere mainly. In this layer, the temperature rapidly decreases and forms the clouds.

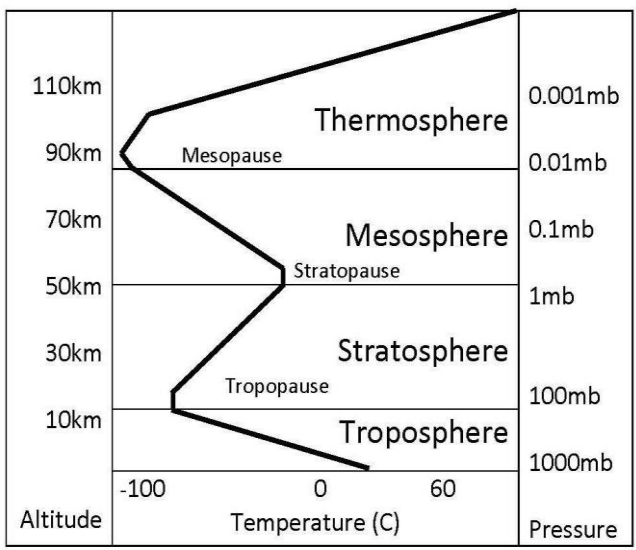


FIGURE 2.5: Temperature Curve

The floating clouds turn back from the height of 12 km. Layers beyond that height are meant to protect us

from harmful radiations; much of water vapor is not allowed to rise there.

There is no scientific explanation why the rise and fall of temperature is so peculiar in the layers of atmosphere? It is just nature, designed and sustained by Allah.

So, the 'Skies of the Earth' has been made a canopy.

3. The Land has been made a Couch

The Earth is producing living creatures for billions of years. The long deposit of organic decay has made the crust suitable for us.

The drifting continents formed the high mountain ranges that produced rivers, a major source of sweat water.

The raining sky revives the lands again and again. It raises the ground water to make the Earth fertile.

So, the land has been transformed into a couch by creating a soft soil crust, full of living organisms that help drive the cycle of life.

4. To Conclude:

In old times, people did not know. Now we know. Thus, the verses say us at the end of the paragraph: *"…then set not up rivals unto Allah, when you know."*

And if you are in doubt as to what We have revealed from time to time to Our servant, then produce a surah like thereunto, and call your witnesses or helpers besides Allah if your (doubts) are true. But if you cannot, and of a surety you

cannot, then guard against the Fire whose fuel is men and stones, which is prepared for those who reject Faith.

Remarks:

The Quran proves its divinity by focusing on the science of creation. But, one may not have the knowledge of science. So, it has suggested another way to test its divinity—a challenge is put forward: *"...produce a surah like thereunto..."*

Hafez could not write like Saadi, and Saadi could not write like Hafez. The rhythm and lyric of each poet is different. Allah knows it; He knows that everyone's finger print is unique; He knows that every date is different: *"...clusters of dates hanging low and near, and gardens of grapes, and olives, and pomegranates, each similar, yet different" [Al Quran 6:99]*

Thus, the Quran is not saying about the style of writing.

The Quran is saying that it is Guidance.

The Quran is saying that it is full of Truth.

The Quran is saying that it has no contradiction.

A human cannot produce such Book.

The Quran is guiding its followers through the hard path and surviving undaunted over the time and time ahead. More than 1400 years have passed; the Quran has proved itself. It is deeply rooted in human civilization as the real Book of Guidance, complete and perfect in all aspects.

The Quran was fit to teach the Arab Bedouins, and the same ancient Quran is fit to teach the 'giants of knowledge' living today.

A human or a team cannot produce such a Book. It is from the Creator of the Universes.

Section-5 of Chapter-2 **[Verse 25]: Paradise (Jannaat) is a Reality**

But give glad tidings to those who believe and work righteousness that their portion is Jannaat, beneath which flow rivers. Every time they are fed with fruits there-from, they say: "Why, this is what we were fed with before"; for they are given things in similitude. And they have therein companions pure, and they abide therein.

Remarks:

In view of the Quran, the paradise is not a spiritual thing. It is a reality like the Earth with beautiful lands, plants, fruits, animals and companions pure. So, it is worthy of striving hard.

One day the people that believe and work righteousness will escape from this universe (Samawaat) to live in the peaceful planets of Jannaat (another universe) forever, because*...their portion is Jannaat*.

Section-6 of Chapter-2 **[Verse 26–28]: Way of Narrating the Similitude**

Indeed, Allah disdains not to use the similitude of things, even of a mosquito or what is on top of it.

And those who have believed know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this as an example?"

He misleads many thereby and guides many thereby.

And He misleads not except the defiantly disobedient, those who break Allah's covenant (taken as Bayah to Islamic Leadership) after it is ratified, and who sunder what Allah has ordered to be joined (breaks unity) and do mischief on land. It is those who are the losers.

How can you reject the faith in Allah seeing that you were without life and He gave you life? Then He will cause you to die, and will again bring you to life, and again to Him will you return.

Remarks:

There are many scientific verses embedded in the Quran as the signs of its divinity. But, everybody does not have the knowledge of science. So, the verses of scientific signs are often narrated with examples of similar things in a way that the verses make some sense to all.

For example, *"mosquito or what is on top of it"* are similitude of small things to a reader without the knowledge of science. But it is a sign of divinity to a person having the knowledge of science. Now it is discovered that there are parasites that get attached to the mosquitoes and suck blood. The above verses mention the parasite as *"what is on top of it"*.

Allah has put a human on the Earth to test and decide his eternal destination. So, the scopes to disbelieve are kept open in the Quran. For example, the Quran says that Allah has made the land our couch and the skies our canopy. Allah could describe magnetosphere and atmospheric layers to explain how these work as canopy. He could describe how the land has been made couch by

producing the soft soil crust. But Allah has not done it, because it would spoil earthly test environment.

Now too, when the science has developed, a Believer relates the canopies with magnetosphere and atmospheric layers, and a Disbeliever thinks the Believer's thought as wishful thinking. Thus, the scientific signs are described in a way that even when science is developed, a Disbeliever can choose to disbelieve.

Therefore, the verses strengthen Believer's faith, and a Disbeliever remains Disbeliever, as the verses under discussion say: *"He misleads many thereby and guides many thereby."*

The same thing is done everywhere. We understand that this fine-tuned universe resulted from the acts of Allah, but Disbelievers fail to relate and think it as a result of accidents and unguided evolutions. They too have scientific logics in their favor, as we have in our favor. However, many of our proofs are based on definite discoveries, and they rely on theories and hypotheses mainly.

In the probability of accidental creation, only one out of trillions of planets would be suitable for a creature like us. The Disbelievers are willing to accept the existence of trillions, instead of believing in one God, even though only a few stars show remote signs of having any planets.

It is mathematically proved that the simplest DNA molecule, which could replicate and produce another similar creature, could not come up through accidents. It needed designing by an extraordinarily intelligent being, no less than the God of the Quran, but the Disbelievers do not believe.

Allah developed the ‘program of life’ as the DNA Code, which can form a human body with highly developed brain, nervous system, eyes, ears, skin, etc. Thus, the verses under discussion say: *“...you (you as soul in spiritual world) were without life (without physical life), and He gave you life (physical life from the DNA code)...”*

Life on the Earth is short, but it will be repeated: *“...then He will cause you to die, and will again bring you to life, and again to Him will you return”*

But it does not touch the heart of an idolater. Actually, people destined to the hell will not believe. They are ever distracted by the satan jinns, mounted on them.

Allah protects the Faiths of Believers, except of the defiantly disobedient, *those who break Allah's covenant (breaks bayah made to Islamic Leadership) after it is ratified, and who sunder what Allah has ordered to be joined (unity) and do mischief on land.*

Actually, Allah knows everybody precisely. The test is arranged to settle the arguments of the losers.

Section-7 of Chapter-2 **[Verse 29]: Large-Scale Structure of the Universe / Seven-Sky-Universe (Main Discussion)**

He the One Who created for you what was in the 'assembly of lands' *(ma fi ardi jamian),* Moreover, infused His force / gravitational force *(thumma **istawa**)* into the Sky *(ila i-samai)* and fashioned them into Seven Skies, and He of everything is All-Knowing.

Remarks:

The above mentioned verse suggests that the universe operates in cycles. Additionally, there are verses in the Quran, which explicitly state that the universe was created at the beginning of the preceding cycle (first cycle).

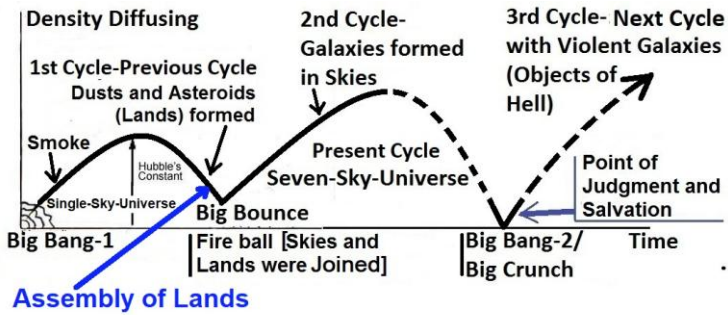


FIGURE 2.6: Assembly of Lands

The cycles of the universe are briefly discussed in the previous chapter. The universe produced elements up to carbon in the primordial fireball of the first cycle (smoke).

> "Moreover, extended and infused His force / gravitational force (thumma **istawa**) into the Sky (ila I-samai), while it had been smoke…"
>
> [Al Quran 41:11]

Later, in the same first cycle, the universe produced elements at least up to silicon, or even up to iron, in the

hot big stars. The stars exploded and scattered the elements into the space.

Thus, when the universe of the first cycle contracted, there was "assembly of lands" *(ma fi ardi jamian)* produced from the heavier elements, as the verse under discussion says: *"He the One Who created for you what was in the assembly of lands (ma fi ardi jamian)…"*

Earlier, Allah infused gravitational force into the universe of the first cycle: *"…Moreover, infused His force / gravitational force (thumma **istawa**) into the Sky (ila i-samai)…"*

The universe contracted faster and faster under the overwhelming force of gravity, gradually diminishing in size until it compressed into a fireball (a hot, dense assembly of lands). As a result of the intense pressure and temperature of contraction, the universe bounced out from this fiery state, initiating a restart of expansion. This event marked the beginning of the present seven-sky universe, the second cycle of its existence.

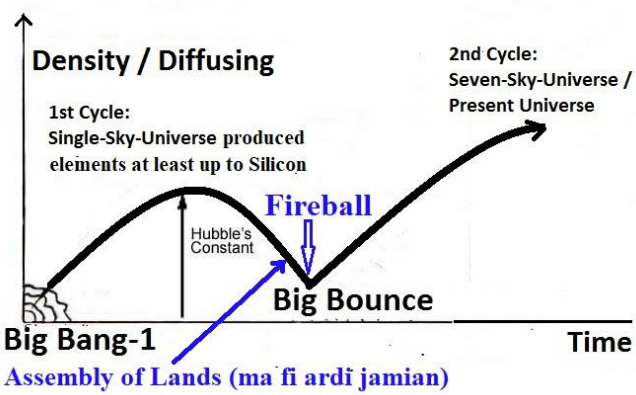


FIGURE 2.6: Big Bounce

So, the verse under discussion says:

> "He the One Who created for you what was in the assembly of lands *(ma fi ardi jamian),* Moreover, infused His force / gravitational force (thumma **istawa**) into the Sky (ila i-samai) and fashioned them into Seven Skies, and He of everything is All-Knowing." [Al Quran 2:29]

The Skies are waves of space, one inside another- like the peels of onion. There are seven skies in the universe. Matter could rapidly coalesce into galaxies due to the waved space. The expansive skies also ensured a balanced distribution of matter throughout the universe.

This is the Quran's model of the universe. It has received substantial support from the Webb Space Telescope. The telescope has discovered several galaxies that formed within 500 million years after the Big Bang. The swift formation of the large galaxies hints at the existence of waved space (skies).

For instance, the galaxy Gz9p3, with a redshift z=9.3, formed within 510 million years after the initiation of the present universe (2nd Cycle). Remarkably, this galaxy is ten times larger than the Milky Way and hosts bright stars containing elements like carbon, oxygen, and silicon.

The presence of heavier elements observed in the early universe of the present cycle implies that they were produced in the preceding cycle (first cycle). This suggests that the present universe may have originated with a Big Bounce, rather than from a Big Bang.

"Do not the unbelievers see that the Skies and the Lands were joined together (as assembly of lands / Fireball) before We clove them asunder (Big Bounce)" [Al Quran 21:30]

Large Scale Structure of the Universe / Skies

The aim of this topic is to describe the Large Scale Structure of the present universe (2nd Cycle). The "Large Scale Structure of the Universe" is not yet discovered, but the verse under discussion says that the universe is structured as Seven Skies: *"…Moreover, infused His force / gravitational force (thumma istawa) into the Sky (ila i-samai) and fashioned them into Seven Skies…"*

Here, I will discuss the Quran's view about the Skies (Samawaat). The subject is dealt in three Parts, as under:

Part 1: General Appearance of the Universe
Part 2: Large Scale Structure of the Universe- Science
Part 3: Large Scale Structure of the Universe- the Quran

Part 1: General Appearance of the Universe

One must know the "General Appearance of Universe" to understand the Skies. The subject is discussed under the following headings:

1a. The Solar System
1b. Milky Way Galaxy
1c. Orientation
1d. The changing appearance of the Night Sky
1e. Other Galaxies
1f. Orientation

1g. Group, Cluster, Super-Cluster

1h. Summary of Part 1

Readers who already know these basics may skip this Part. The Part is inspired by *"General Appearance of the Universe"* written by Bertrand Russell in his book *ABC of Relativity*.

1a. **The Solar System**

Our Earth is one of the planets of the Solar System. The shape of the Earth is like an orange. The Earth spins on its axis once in a day and revolves around the Sun once in a year.

The Solar System includes eight planets and their moons, three dwarf planets (Ceres, Pluto, and Eris) and their moons, billions of small bodies (asteroids) and interplanetary dust and gas. The system is bound by gravity.

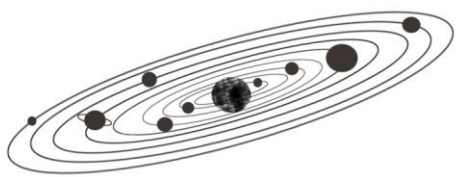


FIGURE 2.7: The Solar System

1b. **Milky Way Galaxy**

The stars are not haphazardly scattered throughout the Universe. They are grouped into systems called galaxies.

The galaxy in which our Solar System is located is called "Milky Way Galaxy". There are about two

hundred billion stars in the galaxy. Our Sun is a medium size yellow star among those. Other than the stars, there are huge quantities of free dust and gas scattered in the interstellar space of the galaxy. These free dust and gas would be enough to produce another twenty billion stars.

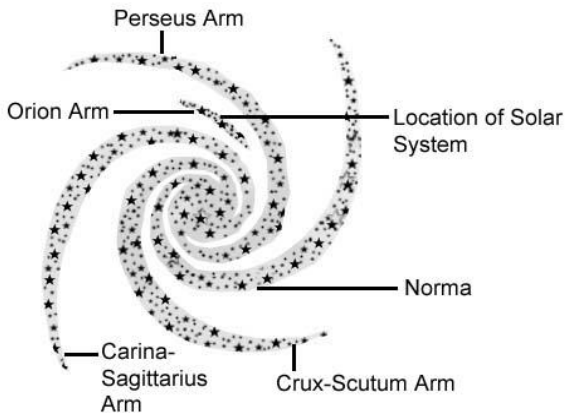


FIGURE 2.8: Milky Way Galaxy (Likely Overhead View)

The stars, free dust, and gas form a central hub (nucleus) and several spiral arms. The whole galaxy is rotating slowly in the space like a giant Catherine wheel.

The average distance between the stars is four light years (one light year is ten million-million kilometers, approximately). The galaxy measures one hundred thousand light years from edge to edge. The central hub of the galaxy is twenty thousand light years in diameter.

Our Solar System is located in the Orion Arm (it is called Orion Spur as well). It is a small arm between

Perseus and Carina-Sagittarius Arms. The distance of Solar System is about twenty-six thousand light years from the galactic center.

FIGURE 2.9: Milky Way Galaxy (Likely Side View)

The width of the galaxy is ten thousand light years at the center, and two thousand light years at the edge.

Scientists predict that each galaxy, including our Milky Way, holds a super-massive black hole in its central hub.

As the whole galaxy is rotating, the Solar System is speeding at a rate of 220 km per second. Despite the enormous speed, the galaxy is so huge that one complete orbit takes two hundred million years approximately.

1c. **Orientation**

We see many stars in some of the nights. It seems innumerable. But maximum three thousand stars become visible to the naked eye in a clear dark night. From two hemispheres of the Earth, maximum six thousand stars can be seen without a telescope.

We see a very small part of the galaxy. And, as we are located inside the galaxy, we see the visible stars scattered all-around the space. Mainly, this is our ‘naked-eye-universe’.

We see a long glowing band of light too in the night sky. It is a part of the Perseus Arm. It glows due to the lights of innumerable stars extending in that direction. The Arm is seven thousand light years away from the Earth.

[One can observe a part of Carina-Sagittarius arm from the southern hemisphere of the Earth. The arm is seven thousand light years away in the direction of the galactic center. But, it is not visible to the naked eye]

1d. **The changing appearance of the Night Sky**

Due to the daily rotation of the Earth, the stars seem to sweep across the sky each night.

And, due to the yearly rotation of the Earth around the Sun, a part of the night sky enters the day sky, and a part of the day sky enters the night sky every day. So, the appearance of the sky changes from night to night (4 minutes per night).

If one will not consider these apparent movements, one will find the stars static.

But, actually they are not static; if one could go out of the Milky Way Galaxy quite a big distance, one could see the entire galaxy slowly rotating in the space.

1e. **Other Galaxies**

There are many galaxies in the universe. The galaxies are called “Mawaqin-Nujumi” in the Quran. “Mawaqin” means “Houses / Sites” and “Nujumi” means “Stars”. So, “Mawaqin-Nujumi” means “Houses of Stars”. Only the

galaxies can be called Houses of Stars. So, "Mawaqin-Nujumi" means "Galaxies".

> "But nay, I swear by the Houses of Stars (Mawaqin-Nujumi / Galaxies). And, indeed it surely a swear if you know great"
> [Al Quran 56:75-76]

FIGURE 2.10: Mawaqin-Nujumi / Galaxy M81

In the Quran, a galaxy is called *falakin* as well:

> "It is not permitted to the Sun to outstrip the Moon, nor can the night outstrip the day, but all in *falakin* (Milky Way Galaxy) they are floating."
> [Al Quran 36: 40]

> "It is He Who created the night and the day, and the Sun and the Moon; each in *falakin* (Milky Way Galaxy) they are floating." [Al Quran 21:33]

"Falakin" means " sphere / astronomy / ship / float". And, as the Sun and the Moon are floating in the sphere (sphere of space), it is Milky Way galaxy.

The galaxies were discovered in 1920s when an American Astronomer, Edwin Hubble, demonstrated that the Milky Way was not the only galaxy in the universe. There are many others. Depending on the shape, Hubble classified the galaxies into four types:

- Elliptical Galaxy
- Spiral Galaxy
- Barred Spiral Galaxy
- Irregular Galaxy

A large galaxy may contain hundred trillion stars when a dwarf galaxy contains as few as ten million.

1e(1). **Elliptical Galaxy**

An Elliptical Galaxy is an oval shaped galaxy.

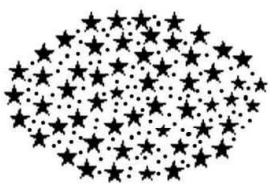


Diagram of an Elliptical Galaxy

Image of an Elliptical Galaxy

FIGURE 2.11: Elliptical Galaxy

1e(2). **Spiral Galaxy**

A Spiral Galaxy swings out arms from its central hub.

Diagram of a Spiral Galaxy

Image of a Spiral Galaxy

FIGURE 2.12: Spiral Galaxy

1e(3). **Barred Spiral Galaxy**

A Barred Spiral Galaxy looks like a Spiral galaxy, but it has a bar across its center. The spiral arms begin from the ends of the bar.

Diagram, Barred Spiral Galaxy

Image, Barred Spiral Galaxy

FIGURE 2.13: Barred Spiral Galaxy

Our Milky Way Galaxy has a small bar in its center. So, it is a Barred Spiral Galaxy.

1e(4). **Irregular Galaxy**

The Irregular galaxies have no particular shape. These are normally smaller bodies.

Diagram of an Irregular Galaxy

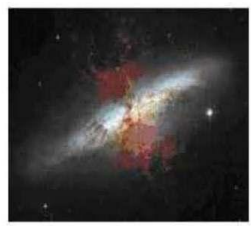


Image of an Irregular Galaxy

FIGURE 2.14: Irregular Galaxy

1f. **Orientation**

Only four neighboring galaxies are visible to the naked eye. They look like faded dots in a clear dark night. So, one has to be an Astronomer to identify those.

From Northern Hemisphere of the Earth, M31 (Andromeda) is visible like a faint fuzzy patch. It is a Spiral Galaxy, 2.5 million light years away. Another, M 33, is smaller than Andromeda and harder to see. M 33 is a Spiral Galaxy located at about 2.3 million light years away.

From Southern Hemisphere of the Earth, two Irregular Galaxies namely Large Magellanic Cloud and

Small Magellanic Cloud are faintly visible to the naked eye.

But, there are billions of galaxies in the universe. The galaxies are 3,000 to 300,000 light years in diameter. Generally, they are 2 to 3 million light years (mly) away from each other, in a Group.

1g. **Group, Cluster, Super-Cluster**

1g(1). **Group**

The galaxies show distinct tendency to be collected into groups. The smallest concentration is called “Group”. A Group generally contains fifty galaxies. Several of these are major galaxies.

The Milky Way galaxy belongs to a group called “Local Group”. The diameter of the Local Group is 10 million light years (mly) roughly.

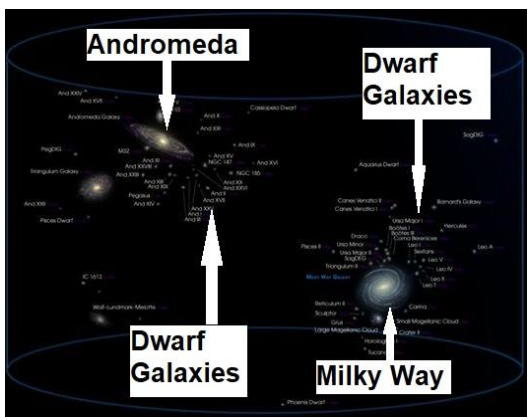


FIGURE 2.15: Local Group

The Local Group consists of two lobes in a "dumbbell" shape. The Milky Way and its satellite dwarf galaxies form one lobe, and Andromeda and its satellites galaxies form another lobe. Two lobes move towards one another with a velocity of 123 km/s.

1g(2). **Cluster**

The Clusters are bigger formations. A Cluster contains hundred to thousand galaxies. The intra-cluster medium consists of heated gas between the galaxies and has a peak temperature between 2 to15 keV depending on the total mass of the cluster. A few examples of the clusters are: Virgo Cluster, Fornax Cluster, Hercules Cluster, Coma Cluster, etc.

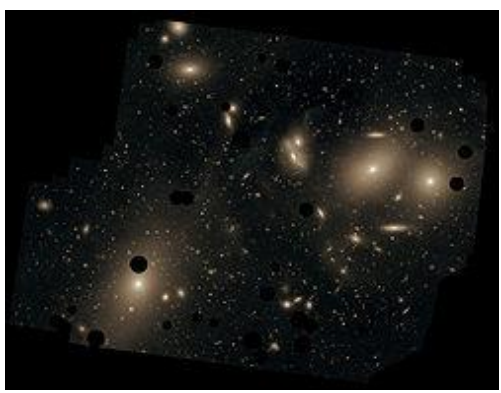


FIGURE 2.16: Cluster Virgo

The Virgo spans about one hundred and ten million light years and contains about 1300 to 2000 galaxies.

1g(3). **Supercluster**

The groups, clusters, and additional isolated galaxies together form a supercluster. There are about ten million superclusters in the observable universe. A few superclusters are: Hydra-Centaurus supercluster, Coma-Virgo supercluster, etc. The Local Group belongs to Coma-Virgo supercluster.

1g(4). **Wall and Filament**

There are further types of concentration such as “walls” and “filaments” discussed in this Section later.

1h. **Summary of Part 1**

The universe is full of galaxies with vast tracts of empty space between them.

There are many stars, free dust and gas inside a galaxy. Our solar system lies in a galaxy called Milky Way Galaxy.

The galaxies show a distinct tendency to be collected into group, cluster, supercluster, etc.

The universe is unimaginably huge.

Part 2: Large Scale Structure of the Universe - Science

When a metal ball depresses a soft rubber sheet, the smaller objects at close proximity tend to roll down

toward the ball. Similarly, the presence of matter curves the space.

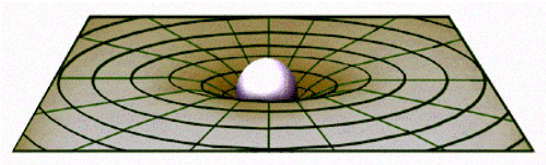


FIGURE 2.17: Curvature of space in two dimensional view

If the space were two-dimensional, the curvature would look like the curvature of the picture. It is difficult to draw a three-dimensional sketch of the same curvature. However, it can be visualized with difficulties.

Einstein proposed time as the fourth dimension. The proposition has been substantially proved.

If the space were three-dimensional, the Moon would fall into the Earth directly, but it does not fall because of Time. In four-dimensional space-time, the Moon is coming straight to the Earth; but in three-dimensional view, we see it rotating around the Earth (in the process of rotation, the Moon is closing to the Earth, but the rate is insignificant).

The curvature of space-time has been proved by experiments that the light passing through the side of a massive object (like the sun) bends.

Thus, Einstein explained gravity as the tendency of matter to move along the curved space-time. In his view, gravity is not a force like other forces; it is felt due to the curvature of space-time.

"The General theory extends relativity to gravitational fields. Einstein concluded that the presence of matter distorts space and time, space-time must be regarded together as curved."– To the Edge of Eternity by John Gribbin in The Encyclopedia of Space Travel and Astronomy edited by John Man.

The space-time is a dynamic entity. If a shell is fired in the direction a tank is moving, the speed of the tank gets added to the velocity of the shell. But, if a person is driving a car putting the headlights on, the speed of the car does not get added to the speed of light, because the speed of light is the ultimate speed.

If the speed of light cannot increase, then to the driver of the car, the speed of light should be less by the amount of the speed of the car. But, it too does not happen; the speed of light remains constant to the driver of the car as well. How it happens?

It happens because motion slows down the time: As the driver of the car is moving, his watch is running slowly. Thereby, the speed of light remains constant to the driver as well.

Motion not only makes the watches move slowly, all actions and reactions become slow. If a chemical reaction takes one minute at rest, it will take longer time in a moving space ship—but in the watches of the space ship it will be one minute because, the watches in the space ship are running slowly. A man in motion will age slower than a man in rest. However, the effects are insignificant in our day-to-day speeds.

The phenomenon is practically proved:

The atomic watches of GPS satellites, orbiting Earth, need corrections for accurate navigational fix. Special

Relativity predicts that the on-board atomic clocks on the satellites should fall behind the clocks on the ground by about 7 microseconds per day because of the slower ticking rate due to the time dilation effect of their relative motion. Actually, motion compact the space. In compact space, everything moves slowly.

The presence of matter too makes the space compact. On the surface of the Earth, time moves slower than on the top of a mountain because, the space is more compact on the surface of the Earth (amount of slowing down is so less that it is not detectable by the normal clock). The space around a black hole is extremely compact, so time is extremely slow over there.

The GPS satellites are in the orbits high above the Earth where the curvature of space-time due to the Earth's mass is less than it is at the Earth's surface. A calculation using General Relativity predicts that the clocks in each GPS satellite should get ahead of ground-based clocks by 45 microseconds per day.

The combination of these two effects means that the on-board clocks of GPS Satellites should tick faster than identical clocks on the ground by about 38 microseconds per day (45-7=38). This sounds small, but the high precision required of the GPS system requires nanosecond accuracy, and 38 microseconds is 38,000 nanoseconds. If these effects were not properly taken into account, a navigational fix based on the GPS constellation would be false after only 2 minutes, and errors in global positions would continue to accumulate at a rate of about 10 kilometers each day! The whole system would be utterly worthless for navigation in a very short time.

So, the presence of matter curves space-time. Free moving objects follow the curvature (a free-falling meteorite cannot hit the Earth vertically; it has to follow a curved path to hit the Earth). The tendency of matter to move along the curved space-time is felt by us as gravity.

How the space of the overall universe is curved?

The advent of great telescopes has extended our horizon far beyond our imagination. But, so far a boundary could not be distinguished beyond which there be no galaxy. The farther cosmologists are able to observe, the more galaxies are discovered. The end of the universe could not be discovered in any direction.

Moreover, no reliable way could be found out so far to measure the distance of a galaxy.

Therefore, it is not possible to draw the exact structure of the universe. Scientists predict the Large Scale Structure of the Universe by assuming that the universe is uniform and isotropic. Uniform universe means that the matter is homogeneously distributed throughout the space when averaged over a very large distance—two equally large parts of the universe contain the same number of galaxies. Isotropic universe means that no direction of observation should seem different from any other direction. The hypothesis that the universe is uniform and isotropic is known as the Cosmological Principle.

A star makes a curvature in the space-time. All the stars in a galaxy as a whole make a curvature for the galaxy. All the galaxies in a cluster as a whole make a curvature for the cluster. In this way, the overall curvature of a uniform and isotropic universe may be positive, negative, or flat.

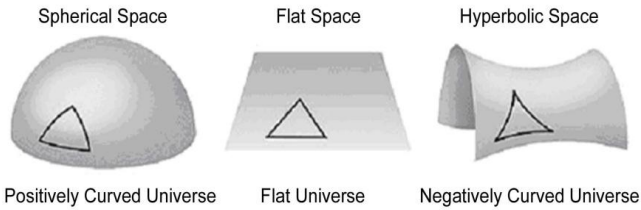


FIGURE 2.18: Curvature of Overall Universe

The space of a Positively Curved Universe is bent round onto itself. The light travelling in an apparently straight line will return to the point of origin—the space is like the surface of the Earth where one moving through a straight line returns to the start point. A Positively Curved Universe is closed; the universe will eventually collapse.

If the space is Negatively Curved, it is like the saddle of a horse. Light follows a parabolic path. The Negatively Curved Universe is open; it will expand forever.

The space may be flat, where light follows a straight path. The Flat Universe is the dividing line between the Open Universe and the Closed Universe: there is either just enough matter to 'close' the universe and make it eventually collapse, or there is not quite enough so that it will expand forever.

Finally, the above predictions depend on the assumption that the universe is uniform and isotropic, which was introduced by some old scientists, including Einstein, to apply gravitational dynamics to the universe as a whole. In reality, the universe may not be uniform, and it may not look the same from all points.

Part 3: Large Scale Structure of the Universe - the Quran

In light of the Quran, the space of the universe is waved into skies, one inside another—like the peels of onion. These seven super-giant waves of space are seven skies. Each sky contains innumerable galaxies. The space, though waved, is continuous.

The design is fit for the universe that is to roll down into the Point of Doom and revive with resurrected humans. I have discussed the design in the following sequence:

3a. What "Samah" (Sky) means
3b. Nature of the Sky
3c. What the Quran means by "Skies"
3d. Construction of the Skies
3e. Structures revealing the Skies
3f. Observational Evidences
3g. Other Indications of the Skies
3h. Summary

3a. **What "Samah" (Sky) means**

According to following verse, the birds are held in the atmosphere of the sky (Samah).

> "Do they not see the birds, held in the atmosphere of the Sky (Samah)? None holds them up except Allah. Most surely, there are signs in this for a people who believe" [Al Quran 16:79]

The atmosphere begins just from the surface of the Earth, and the birds fly from the lowest height. Thus, according to the Quran, the sky begins from the surface of the Earth. One's feet are on the ground (*Ard*), and the rest of the body is in the sky (Samah). Therefore, in the Quran, the word "samah" (sky) means "space" in general.

There are three contexts where the singular word of the sky (samau / sama-eh / sama-ah) has been used in the Quran:

- The universe in the preceding cycle was a single-sky-universe. Therefore, the Quran has used the word of 'singular sky' where it has talked about an event of the preceding cycle.
- The universe will be rolled up and squeezed. Subsequently, the Final Judgment will be carried out in a different sky, beyond the universe (Super Sky / Super Space). When the Quran has spoken of the Day of Judgment, it has often utilized the word of 'singular sky' to signify 'Super Sky or Super Space'.
- The word of singular sky has been used to mean the near space of the Earth as well.

Therefore, while reading the Quran, if we find the use of singular sky, we should understand that the verse is speaking about an event of the "Preceding Cycle" or of the "Super Space" or of the "Near Space of the Earth".

However, "singular sky (samah)" primarily means "space" in the Quran. It becomes clear when we discuss the nature of the sky.

3b. **Nature of the Sky**

The sky has many qualities. The Quran says that the sky can be curved and rolled:

> "On the day when We will roll up the skies (samawaat / universe) like the rolling up of the scroll for writings; as We originated the first creation, We shall reproduce it—a promise on Us; surely We will bring it about." [Al Quran 21:104]

According to the above verse, the sky can be curved and rolled.

In Einstein's view, the distribution of matter curves space, enabling the Sun, the Moon, and the Earth to execute their complex movements precisely, preventing them from colliding directly. However, could a random distribution of matter lead to the emergence of such a finely-tuned universe? Hawking's proposal of a perfect initial configuration resulting from the uncertainty principle seems implausible. In fact, some acts of Allah are explained by the scientists as the acts of time:

> "Praise be to Allah the Cherisher and Sustainer of the universes." [Al Quran 1: 1]

Allah extended and infused several of His elementary souls (force fields / ruhs) into the space to sustain and evolve the creations. He is the Creator, Designer, Sustainer and Evolver. We view His all-embracing acts of evolving the universe as the acts of time:

"On the authority of Abu Hurayrah, who said that the Messenger of Allah said, Allah says: "Children of Adam inveigh against Time; I am Time; I change the day and night"

[Hadith-e-Qudsi, Bukhari, Muslim]

The Deeds of Allah is continuously changing the universe, so we feel the flow of Time:

"He covers the night with the day, seeking it rapidly, and the sun and the moon and the stars controlled by His deed." [Al Quran 7:54]

The universe is perfectly designed (curved) by Allah. He configured the universe. He sustains and evolves the creations. He hears and sees.

Finally, we may define space as void filled with extended elementary souls (force fields / ruhs) of Allah (the extended elementary souls are discussed in previous Chapter).

3c. **What the Quran means by "Skies"**

In the Quran, "Samawaat" (Skies) or "Samawaat-wal-Ard" (Skies and Lands) means the "universe".

However, in some of the verses, "Samawaat" (Skies) mean complete universe except the Earth, as it is said in the following verse:

"Say: Have ye seen 'Partners' of yours whom ye call upon besides Allah? Show me what it is they

have created in the land (Earth). Or have they a share in the Skies (Samawaat)?"

[Al Quran 35:40]

The following verse clarifies the Quran's view about the skies:

"And built over you Seven Skies"

[Al Quran 79:12]

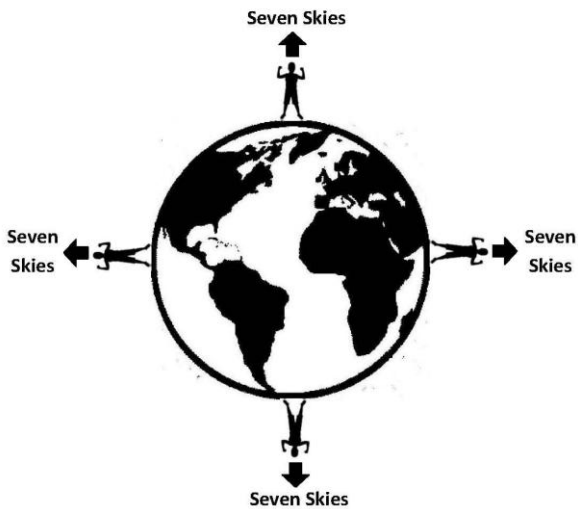


FIGURE 2.19: And built over you Seven Skies

So, a man standing in India has Seven Skies over his head, and a man standing in America has Seven Skies over his head. Everybody on the spherical planet Earth has Seven Skies over his head.

Therefore, the Skies should be spherical in shape, one inside another—like the peels of onion. And our Earth should be in the First / Innermost Sky.

3d. **Construction of the Skies**

Space is void filled with the extended elementary souls (force fields / ruhs) of Allah. The elementary souls are designed to sustain the matter and energies. So, the accumulation of matter in a point should increase the intensity of His extended elementary souls. For example, the gravitational force (an extended elementary soul of Allah) is higher in an object where the amount of matter is higher.

So, the wavy distribution of matter in the universe has curved the space into skies. The Following verses describe the 'formation of skies' and the 'distribution of matter' as related affairs:

> "… He said to it (smoke) and to the lands, "Come both of you willingly or unwillingly." They both said, "We do come in willing obedience." So, He completed them as Seven Skies in two days and inspired in each Sky its affairs…"
>
> [Al Quran 41: 11-12]

3e. **Structures revealing the Skies**

The Skies are waves of space, one inside another—like the peels of onion. Allah has shaped the space into Skies for the balanced expansion of the universe mainly. In the followings, I have discussed walls, filaments, voids, etc.

The distribution of walls and filaments and voids indicates the existence of Skies.

3e(1). **Wall**

Prior to 1989, the Superclusters were known as the largest structures in the Universe. The discovery of "Great Wall" by Margaret Geller and John Huchra has changed the idea. The Great Wall is a sheet of galaxies 750 million light years (MLY) long, 200 million light years wide and 16 million light years thick.

A Wall can span billions of light years. Superclusters are now understood to be subordinates to enormous Walls or Sheets.

The Hercules Corona Borealis Great Wall (Her–CrB GW) is the largest wall discovered so far (2013). The wall measures more than 10 billion light years in length. It is 7.2 billion light-years wide and only 900 million light-years thick. It is located in the direction of constellations Hercules and Corona Borealis at a distance of 10 billion light-years, approximately.

Another great concentration, CCLQG, is about 9.5 billion light years away in the direction of Leo. The wall is 2 billion light-years in length and about 1 billion light years in width. The CCLQG may be a part of the Huge-LQG. They are 1.8 billion light years away from each other. The Huge-LQG is 4 billion light years across.

Coma Wall, Sloan Wall, Sculptor Wall, Grus Wall, Fornax Wall, etc., are some of the enormous walls.

3e(2). **Filaments**

The Filaments are largest known structures in the Universe. These are thread like structures with typical lengths of 50 to 80 h^{-1} mega parsecs, formed out of gravitationally bound galaxies. Parts of a Filament where large numbers of galaxies are very close to each other are known as Superclusters. The Filaments are seen around the boundaries of voids. Followings are examples of the Filaments:

The Perseus-Pegasus Filament: It connects the Pisces-Centus Supercluster with the Perseus-Pisces Supercluster.

The Coma Filament: The Coma Supercluster lies within the Coma Filament. It forms part of CfA2 Great wall.

3e(3). **Voids**

In more recent studies, the universe appears as a collection of giant bubble-like voids separated by walls and filaments. This network is clearly visible in the 2dF Galaxy Red Shift Survey. The Voids occur on the scale of 100 MPC.

In 2007, a super void was discovered in the constellation Eridanus. It coincides with WMAP cold spot. To cause a cold spot in the microwave sky, a void would have to be improbably huge, possibly a billion light years across, which does not favor current cosmological model.

Some of the voids of the near universe are: Capricornus Void, Sculptor Void, Bootes Void, Culumba

Void, Canes Major Void, Corona Borealis Void, Microscopium Void, etc.

3e(4). **The Great Attractor**

The Great Attractor is an immensely powerful gravitational anomaly that appears in the direction of Centaurus at about 200 million light years from the Earth. All galaxies within a radius of 250 million light years are flowing toward the Great Attractor on the order of 600 km/Sec.

The large-scale streaming motion is super-imposed on Hubble's flow. The streaming motion includes the Virgo cluster (including our galaxy), the Hydra-Centaurus Super Cluster, and other clusters.

A mass of 10^{16} suns would account for such a powerful attraction. Detail search by astronomers of that region of the sky finds ten times too little visible matter. But, the Great Attractor is certainly there, as its gravitational influence is clearly visible.

The Core of the Great Attractor is in the Norma Supercluster.

[The cause of the streaming motion may be Shapley Concentration as well. It is in the same direction, but at a greater distance]

3f. **Observational Evidences**

Cosmologists see near galaxies only. Those at great distances are too faint to be visible even with the most powerful telescopes. And it is difficult to perceive the distance.

With painstaking efforts, cosmologists have collected enough data of the near universe, which show us up to 2nd / 3rd Sky.

Figure 2.20 below is drawn with the data collected by NASA. I have drawn a probable boundary between the First Sky and the Second Sky. The Great Attractor is put in the Center of the First (Innermost) Sky.

The distribution of matter reveals the Skies as spherical waves of space, one inside another—like the peels of onion.

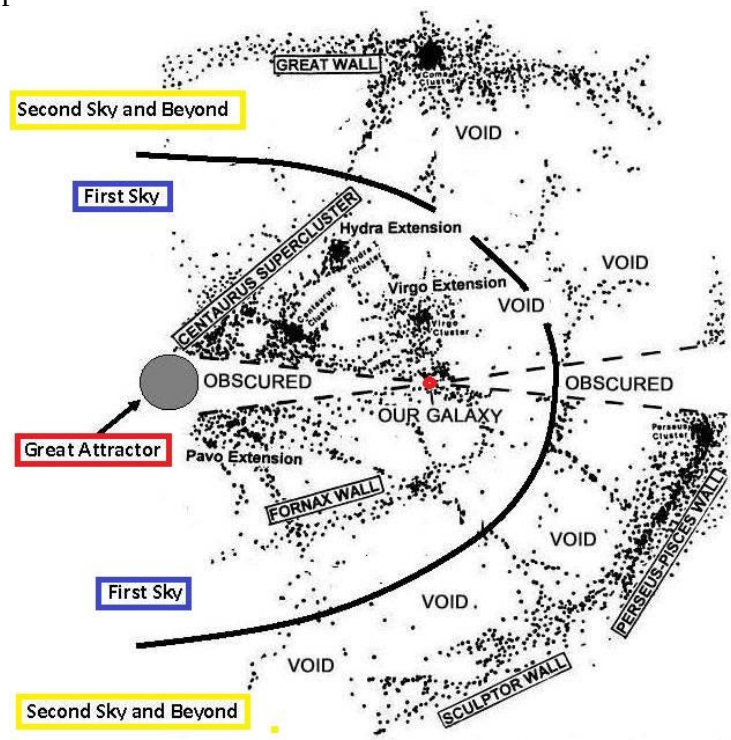


FIGURE 2.20: Likely First and Second Sky

3f(1). **The First (Innermost) Sky**

We are in the First / Innermost sky in light of the Quran:

> "And built over you the Seven Skies"
>
> [Al Quran 79:12]

Quasars are among the oldest known objects in the universe. Some of them have been observed at distances of around 28 billion light-years away. They are visible due to their extraordinary brightness. Quasars at such distances appear to be evenly distributed in all directions of space and exhibit a redshift indicating they are receding straight backward. This suggests that our vantage point is situated within the innermost region of the universe, can be referred to as the 'First Sky'.

The First Sky contains the Centaurus Super-cluster with its extensions like Hydra extension, Virgo Extension, Pavo Extension, Norma Supercluster, and Fornax Wall. The Great Attractor is the center of the First Sky (see fig. 2.20).

The gravity exerted by the Great Attractor is so powerful that all objects in the First Sky are drawn towards it. This gravitational pull can be understood as the tendency of matter to move along curved space-time. Consequently, from the periphery of the First Sky, space slopes down towards the center where the Great Attractor is located. In other words, the fabric of space is denser at the center of the First Sky, and as one moves towards the edge, the fabric of space becomes thinner.

The Great Attractor does not necessarily require a mass equivalent to 10^{16}suns to generate a gravitational force capable of pulling objects from distances as far as 250 million light-years away. Instead, galaxies are drawn towards its direction due to the inherent structure of space formed by the overall distribution of matter within the First (Innermost) Sky.

The First Sky is the core sky of the universe. Here the galaxies should concentrate in the form of supercluster. In the outer skies, they would form walls / sheets.

However, the Centaurus supercluster with its extensions looks like a wall (Centaurus wall). But, it is a circular concentration with Norma supercluster in the center. The Great Attractor is located in the Norma supercluster.

As Norma supercluster is falling rapidly into the Great Attractor, it is associated with a small "Finger of God Effect" in the plots of galactic red-shift velocities when viewed from the perspective of the Solar System.

The "Finger of God" is an effect where distribution of galaxies is elongated in red-shift space with the axis of elongation pointed toward the Solar System. It is caused by a Doppler shift associated with the random peculiar velocities of galaxies.

In case of Norma Finger of God, the galaxies in the far side of Great Attractor are blue-shifted and galaxies of the near side are red-shifted producing a small Finger of God in the line of sight.

All matter within a radius of approximately 250 million light-years is being drawn towards the Great Attractor. Therefore, the radius of the First Sky should be around 300 million light-years, which includes adding

half of the width of the surrounding belt of voids (250 + 50).

3f(2). **The Second Sky**

As depicted in Figure 2.20, the Great Wall, Perseus-Pisces Wall, and Sculptor Wall, along with other co-located structures, form the Second Sky. The Galaxies within the Second Sky are predominantly crowded together along its central plane (central sphere), resembling walls. This concentration of galaxies suggests that the fabric of space is denser within the central sphere of the Second Sky and gradually thinning out towards the edges.

Therefore, the Second Sky is a super-giant spherical wave of space. From the edges of the Second Sky, the space is slopping down into the central sphere of the Sky where the galaxies are sliding down and forming walls.

Only in a waved space, the galaxies should have tendency to move toward the central sphere of the wave and form walls. The formation of walls shows that the space of the universe is curved into waves (Skies).

The Second Sky looks 400 million light years wide after adding half of the belt of void in each side (50+300+50).

The central plane of the Second Sky should be about 500 million light years away from the Great Attractor (Radius of First Sky + 1/2 of the width of Second Sky = 500 million light years).

Like Norma Finger of God, the clusters falling into the central sphere of the Second Sky show the Finger of God phenomena.

3f(3). **The Third Sky**

In the following figure, the Third Sky looks 600 million light years wide, and its central belt (central sphere) is about 1,000 million light years away from the Great Attractor (300+400+300).

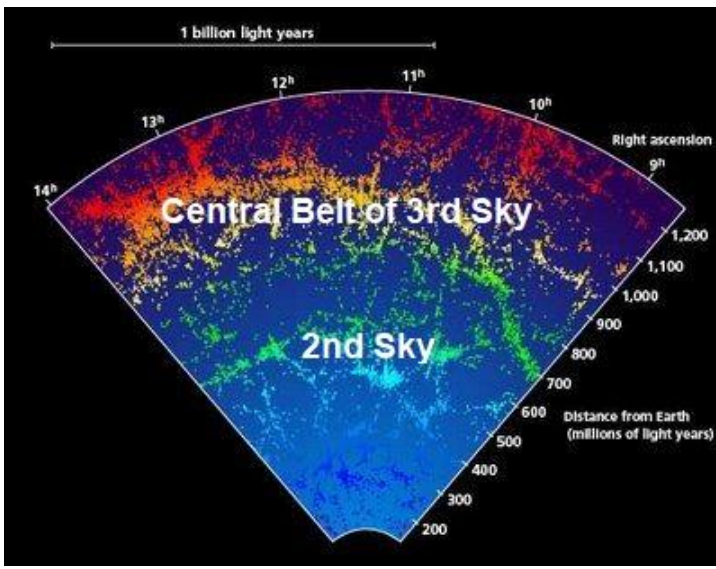


FIGURE 2.21: Likely 2nd and 3rd Sky

So, an outer Sky is wider than the inner Sky. On this scale, the radius of the Universe may be estimated to be 5 to 7 billion light years at most. The Universe appears much larger due to the warped space (Skies) and the continuous closing of matter (galaxies) into the central spheres of the waves. This effect is further enhanced by

the Roll-up-Closing-Order of the Universe, which is discussed in Section 7 of Chapter 30.

3f(4). **The Universe with Seven Skies**

Seven super-giant waves of space make the Seven Skies of the Universe. The waves of space are spherical, one inside another—like the peels of onion.

The Skies are not disconnected; the space, though waved, is continuous.

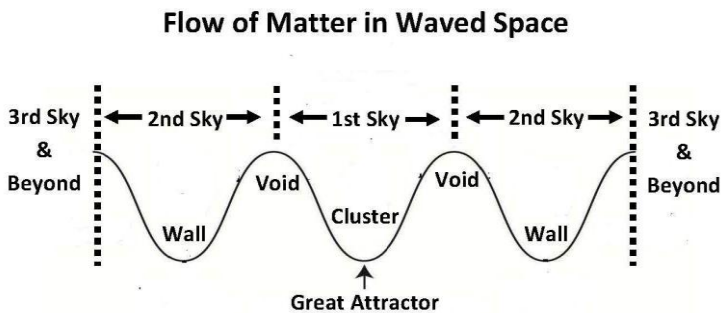


FIGURE 2.22: Skies in two-dimensional Waves

In above figure, the Skies are shown with two-dimensional waves. Outer Skies (Third to Seventh) should be the same as the Second Sky.

3f(5). **Doors and Paths of the Skies**

It seems in figure 2.20 that the Filaments are holding the galaxies from falling rapidly into the Great Attractor and into the central sphere of Second Sky.

It seems as well that the Filaments are making paths to cross the belts of voids.

As the Skies are waves of space, it should be difficult for anything to move from one sky to another. The filaments may be used by the jinns to move from one Sky to another. The jinns are created from anti-matter.

In addition, there may be channels through the space. One diving into a portal of such channel would be shifted to a huge distance in a short period of time.

3f(6). **Conclusion of Observational Evidence**

Allah has curved space into skies. The curvatures of space determine the directions in which galaxies to move and where they are to be collected. It has been observed that the galaxies of the First Sky are closing toward the center of the First Sky (Great Attractor), and the galaxies of the outer skies are flowing toward the central spheres of their respective Skies. Within galaxies, objects move through their orbits following the local curvatures of space.

3g. **Other Indications of the Skies**

In a uniform universe, gas would spread out evenly. However, as the universe structured into skies and the skies expanded, the matter conglomerated into vast formations, forming galaxies.

Only a universe with curved space (skies) could expand rapidly while maintaining balance.

"There is another extra ordinary feature pointed out by Stephen Hawking of Cambridge in 1973. If in the

primordial fireball the expansion of the universe had differed by only one part in a million millionths from what it actually was, there would have been no possibility of the universe existing as we know it now. If the universe had expanded ***one million millionth parts faster****, then all the material in the universe would have dispersed by now. There would have been no possibility of the gas being drawn together by gravity into stars. And if it had been* ***a million millionth parts slower****, then gravitational forces would have caused the universe to collapse within the first thousand million years or so its existence. Again, there would have been no long-lived stars and no life".*

–"Dawn of a New Era" by Sir Bernard Lovell in the Encyclopedia of Space Travel and Astronomy edited by John Man

Hawking calculates that if the speed of expansion deviated by **one million millionth parts**, the stars could not form, or the universe would collapse by now. Our appearance was never in such grim probability, because the universe was waved into skies. Here tiny deviation in the rate of expansion would not matter much.

The seven-sky-universe expands due to the dark energy as well, not due to the drive of the Big Bounce only.

3h. **Conclusion**

To conclude, one should understand from the context what the Quran means by sky / skies:

3(h)1. In the Quran "sky", in singular form, means one of the followings:

- "Sky" may refer to the single-sky-universe of the preceding cycle: *"Moreover, infused His force (thumma istawa) into the Sky (single-sky-universe of the preceding / first cycle) while it had been smoke…" [Al Quran 41:11]*
- The Resurrection of the Dead will take place in the collapsed universe revived to the state of Heavy Mass (Thaqal). When discussing about this time, the Quran has used the singular term of 'sky' to refer to the Super Space (space beyond the universe): *"And among His signs is this that the Sky (Super Space) and Land (Thaqal) stand-still on His command. Then when He calls you by a single call from the Land (Thaqal)—behold ye come forth." [Al Quran 30:25]*
- We see the stars of the Orion Spur by our naked eye. The Quran has used singular sky to mean the spur as local sky: *"…And We adorned the sky of the earth (samaa i-dunya) with lights, and with protection. Such is the decree of the Exalted in Might, Full of Knowledge. [Al Quran 41:12]*

3(h)2. In the Quran, "skies", in plural form, may mean one of the followings:

- Skies often mean the universe as a whole / Seven Skies: *"He Who created the Seven Skies one above another; not you see in the creation of Most Gracious any disparity…" [Al Quran 67:03]*
- Skies sometimes mean protective layers of atmosphere and magnetosphere: *"Who has made*

the earth your couch, and the skies your canopy; and sent down rain from the skies; and brought forth therewith Fruits for your sustenance; then set not up rivals unto God when ye know (the truth).” [Al Quran 2:22]

3j. **Summary**

The Skies of the Universe are waves of space, one inside another—like the peels of onion.

Section-8 of Chapter-2 **[Verse 30–33]: Creation of Adam and his Quality to Learn**

Behold, thy Lord said to the angels, "Indeed, I am going to place in a land (ardi) a vicegerent."

They said, "Will You place therein one who will make mischief therein and shed blood, while we do celebrate Thy praises and glorify Thy holy (name)?" He said, "I know what you know not."

And He taught Adam the names of all of them; then He placed them before the angels and said, "Tell me the names of these if you are right." They said, "Glory to You, of knowledge we have none, save what You have taught us. In truth, it is You Who is perfect in knowledge and wisdom."

He said, "O Adam! Tell them their names." When he had told them their names, Allah said, "Did I not tell you that I know the secrets of the Sky and Land, and I know what you reveal and what you conceal?"

Remarks:

The above verses highlight three points:

- Humans are created as the vicegerents of Allah.
- Humans are learning creatures.
- What Humans are to do on the Earth

1. **Humans are created as the vicegerents of Allah.**

The verses highlight the purpose of creating human beings. They are vicegerents of God on the lands. Humans are servants of God as well. But, they are servants as vicegerents.

Humans are His vicegerents on the lands. The lands are scattered throughout the universes. If the planet Earth is a land, the planet Mars too is a land. There are lands (planets) in every galaxy of the Samawaat (this universe). And, there are lands (planets) in the Jannaat (another universe).

If I were a vicegerent of Allah on a land, all the creatures on the land would obey my orders. Disobeying my order would mean disobeying the order of Allah. But elephants, lions, tigers, birds, etc., do not obey my orders! It is because humans are not yet appointed on the lands. They are undergoing tests. After the Final Judgment, each human will be sent into his land(s) as an empowered vicegerent of Allah.

The poorest in the Jannaat (another universe) will get a land, ten times bigger than the Earth. It may be a planet of the Jannaat. A human in the Jannaat will be duly empowered. All creatures of his land will obey his

commands; the trees will lean to present their fruits; the rivers will shift their courses on order.

A human sent into the Samawaat (this universe) would be forgotten by Allah, just as he had forgotten Him in his earthly life. He will be a forgotten vicegerent of God over a galaxy. The galaxies are objects of hell. He will be living on a planet (land) of his galaxy without any extra power given. The Samawaat (this universe) evolves according to the natural laws set on the Day of Law. He will have hardly any power. His ability will be similar to what we have on Earth.

The number of galaxies in the Samawaat is vast. So, a vicegerent may own a major galaxy along with a cluster of dwarf galaxies infested by anti-creatures such as jinns and other creatures.

There will not be a second human in his galaxy. However, he will get some jinns as his allies. And he might be able to train some animals to obey a few commands, similar to what can be done on the Earth.

2. Humans are Learning Creatures

What makes Adam and his children suitable vicegerents of God?

A human has ability to learn. It is a unique quality of a human.

All animals, except humans, are genetically taught in the eggs or in the mothers' wombs. Their brains are programmed by birth with the knowledge they need. After birth, they cannot learn anything new.

But, a human learns after his birth. And, He continues learning till death.

The scientists have found out that a polar migratory bird, hatched in an incubator separately, can fly to the polar region to the flock it belongs to.

How the bird can do it without ever seeing a bird of its kind? In fact, its brain is imprinted with the knowledge by birth. It has programs and sensors to know its present location and time, and it knows its intended location at that point in time. In a single flight, it would traverse thousands of miles to reach its due location without losing its sense of direction whether it is day or night. Just ask a pilot how challenging this task is, considering that the bird has never attended a flying school, nor does it possess a map, star chart, ephemeris, calendar, watch, compass, protractor, or even a GPS device!

All other animals have particular living traits. They are not taught those by their parents—they know those by birth.

A baby monkey knows by birth how to hang in the mother's belly. But a human baby cannot grasp anything.

A cow knows by birth how to walk? But a human child needs more than a year to learn walking.

How they can do it?

When they develop in eggs or wombs, their DNA codes design their brains to know all they need to know. They are physically designed to do what they need to do. But, after they are born, they cannot learn anything new—their brains are already programmed and fixed.

Here a human differs. While growing in the mother's womb, at a particular stage, his / her brain denies learning from the genes. Therefore, a human baby knows nothing at the time of birth. He does not know how to walk, or

how to sit. And, a large part of his big brain remains vacant like the white pages.

A human baby begins learning after birth. Therefore, the process of learning remains active throughout his life. This ongoing learning is a key factor in human development. It's why humans have achieved so much, even reaching the Moon, while chimpanzees are still in the forests.

A part of human brain (reptilian part mainly), which run the organs, such as lungs, heart, kidney, etc., are genetically programmed.

The creation of leaning brain was a great advancement. Allah made it for humans and proudly showed it to the angels saying: *"Did I not tell you that I know the secrets of the Sky and Land…?"*

An angel too is created with the knowledge he needs. He is programmed by origin. He cannot learn a new thing. So, they could not learn the names, but Adam could learn.

We see how a child continually learns new words. They begin with simple words like 'Mama' and 'Papa,' and within days, they start telling long sentences.

It's worth noting that some animals can learn to obey a few commands and some birds can learn to mimic a few words, but their learning process differs significantly from that of humans. An animal can be trained to follow a few commands by leveraging the traits and abilities genetically implanted in them.

> “They ask thee what is lawful to them (as food).
> Say: Lawful unto you are things good and pure,
> and what you have taught your trained hunting

animals ‘in the manner directed to you by God’. Eat what they catch for you, but pronounce the name of God over it, and fear God; for God is swift in taking account.” [Al Quran 5:4]

The above verse informs us that animals can be taught 'in the manner directed by God.' This means that Allah has endowed them with the faculties necessary for being trained to obey certain commands. He did so when He designed them. Therefore, we can utilize horses, cows, donkeys, hunting animals, and so forth in our daily lives.

3. What Humans are to do on the Earth

The Quran is a guidance of Allah to His vicegerents, under tests, presently living on the Earth. They are intelligent learning creatures. One will find that the Quran instructs to do Jihad, but does not say the procedure of doing Jihad. It says to Establish Salat, but does not say how to Establish Salat. It says to pay Zakat, but does not say the rate and procedure paying Zakat. Actually, this is how the orders should be given to the intelligent vicegerents.

The procedures for following these orders are to be devised by the vicegerents according to the general instructions provided in the Quran. The Prophet (pbuh) established these procedures as part of the culture. Minor deviations are anticipated. For instance, the Prophet (pbuh) was engaged in warfare and spreading Islam. So, there was a need for Zakat at a higher rate. The current Caliph or the Highest Islamic leadership may adjust this rate to a lower level, after consulting their advisers.

Section-9 of Chapter-2 **[Verse 34–39]: Honor of Vicegerent and the Need of Guidance**

And behold, We said to the angels: "Bow down to Adam", and they bowed down—not so Iblis; he refused and was haughty; he was of those who reject Faith.

And We said, "O Adam! Dwell you and your wife in the Jannaat and eat of the bountiful things therein as you will, but approach not this tree or you run into harm and transgression."

Then the Satan made them slip therefrom and got them out from that in which they were. And We said, "Get you down—all with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood for a time."

Then learnt Adam from his Lord words of inspiration, and his Lord turned towards him; for He is Oft–Returning, Most Merciful.

We said, "Get you down all from here, and if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, on them shall be no fear, nor shall they grieve; but those who reject Faith and belie Our Signs they shall be companions of the Fire; they shall abide therein."

Remarks:

Iblis refused to bow down. He was a jinni, still living. The jinns are created from anti-matter. Anti-matter is a kind of dark matter.

The universe is full of dark matter. The ratio of dark matter to ordinary matter (baryonic matter) is 5:1 approximately.

The jinns are original sons of the skies (Samawaat / this Universe). Adam and Eve were sent into the skies to suffer punishment.

Humans are land bound creatures, but the jinns are not. They fly through the skies. They like to be our friends—actually, they like to possess us and enjoy human lives. Ultimately, they share wealth and children of those that follow them. But any that befriends a jinni by rejecting the Faith is led to the blazing fire.

The jinns are deliberately discussed in Section-3 of Chapter-7.

Segment 3
Causes of forming a New Ummah

The third segment talks about the causes of forming a new ummah.

The segment talks about previous Guidance and Children of Israel (Jews). Their Faith is pointed out as correct. But they were not a people to follow Muhammad (pbuh). So, the followers of Prophet Muhammad (pbuh) were gradually isolated from them by mentioning their disobediences. Finally, the followers were made a new ummah in the Religion of Abraham.

Section-10 of Chapter-2 **[Verse 40–46]: Children of Israel (Jews) are called to follow Muhammad (pbuh)**

O Children of Israel! Call to mind the favor, which I bestowed upon you, and fulfill your covenant with Me, as I fulfill My covenant with you; and fear none but Me.

And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject faith therein, nor sell My verses for a small price; and guard for the sake of Me alone.

And cover not Truth with falsehood, nor conceal the Truth when you know. And establish salat and give zakah (pay for purification) and bow down your heads with those who bow down.

Do you enjoin right conduct on the people and forget yourselves, and yet you study the Scripture? Will you not understand? Nay, seek help with patient perseverance and salat; it is indeed hard except to those who bring a lowly spirit, who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

Remarks:

The Surah was revealed in Madinah. In Madinah, there were many Jews, organized in three tribes. Most of them did not accept Muhammad (pbuh), though they knew from their scriptures that he was the Last Prophet; they were hiding the truth with the false-hood.

If the Jews of Madinah accepted Islam, it would be helpful to preach the Quran among the Pagans. They were repeatedly called, but they did not accept. Ultimately,

they were in deep confrontation with the growing Islam. The rivalry ended up in war, and they were evicted.

Some of the evicted Jews took shelter in Khaibar and perpetrated an "All Arab Offensive" against the Muslims (the Battle of Khandak). Consequently, they were driven out of Al Jazeerah and the land became a safe center of Islam.

Some of them were killed in the process of eviction and some were enslaved.

Note:

Al Jazeerah should be the land up to the line joining the tip of Red Sea and the tip of Persian Gulf. However, some Arabs consider Iraq, Syria, Jordan, Lebanon and Palestine as parts of Al-Jazeera.

Section-11 of Chapter-2 **[Verse 47–64]: They (Jews) Transgressed in the old times too, and went on Transgressing**

Children of Israel call to mind the favor, which I bestowed upon you, and that I preferred you to all other. Then guard yourselves against a Day when one soul shall not avail another, nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped.

And remember, We delivered you from the people of Pharaoh. They set you hard tasks and punishments; slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.

And remember, We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.

And remember, We appointed forty nights for Moses, and in his absence you took the calf—and you did grievous wrong. Even then We did forgive you—there was a chance for you to be grateful.

And remember, We gave Moses the Scripture and the Furqan (War Scroll)—there was a chance for you to be guided aright.

And remember, Moses said to his people: "O my people! You have indeed wronged yourselves by your worship of the calf. So turn to your Maker and slay yourselves; that will be better for you in the sight of your Maker." Then He turned towards you; for He is Oft-Returning, Most Merciful.

And remember, you said: "O Moses! We shall never believe in you until we see Allah manifestly." But you were dazed with thunder and lightning even as you looked on. Then We raised you up after your death—you had the chance to be grateful.

And We gave you the shade of clouds and sent down to you Manna and Quails saying, "Eat of the good things We have provided for you". To Us, they did no harm, but they harmed their own souls.

And remember, We said: "Enter this town and eat of the plenty therein as you wish, but enter the gate with humility in posture and in words, and We shall forgive you your faults and increase those who do good." But the transgressors changed the word from that which had been given them, so We sent on the transgressors a plague from sky, for that they infringed repeatedly.

And remember, Moses prayed for water for his people. We said: "Strike the rock with thy staff." Then, gushed forth from there twelve springs. Each group knew its own place for

water. So, eat and drink of the sustenance provided by Allah, and do no evil, nor mischief on the earth.

And remember, you said, "O Moses, we cannot endure one kind of food, so beseech thy Lord for us to produce for us of what the earth grows—its pot-herbs and cucumber; its garlic, lentils, and onions." He said, "Will you exchange the better for the worse? Go you down to any town and you shall find what you want!"

They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This was because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This was because they rebelled and went on transgressing.

Remarks:

They drew on themselves the wrath of Allah.

There was a chance to return by accepting the Last Prophet, Muhammad (pbuh), but most of them remained aloof.

Those who believe (Mumins), and those who follow the Jewish, and the Christians, and the Sabians—any who believe in Allah and the Last Day and do good deeds shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

Remarks:

Anybody that believes on “one God” and the “Last Day” and “do good deeds” shall be rewarded. The verse does not give any time barrier.

After above verse, we can differentiate Mumin, Muslim, Muhsin, and Muttaqi.

1. Mumin

The word "Mumin" means "grantor of security". A Mumin does not harm anybody because he believes in one God and the Day of Judgment. Therefore, he grants security passively by refraining himself from being hurtful to other believers.

The Quran is deliberate in respect of the Faith. It develops clear concept of one God by saying repeatedly, which is God and which is not. So, a person that believes according to the Quran is a perfect Believer, and he is rightly called Mumin (Believer).

Jews and Christians should not be called Believers *(Muminin)* though they are believers of one God, because *Mumin* is used as a term to identify a group following the Quran.

According to the verses under discussion, a person is to do the followings to be rewarded by Lord:

- He has to believe on one God
- He has to believe the Last Day
- He has to do good deeds.

'Believing the Last Day' may mean 'believing Dooms Day, Resurrection and Salvation'.

The verses do not say how many good deeds a person has to perform. Even if he does a few (at least two) petty good deeds in his lifetime, he becomes eligible to be rewarded with the Jannaat: *"shall have their reward with their Lord; on them shall be no fear, nor shall they grieve."*

However, the verse may mean doing day to day good deeds throughout the life. For example, a farmer by profession is a 'doer of good deeds', and a thief by profession is a 'doer of bad deeds'.

The Quran suggests to perform As Salat, pay Zakat, Fast in Ramadan, perform Hajj, struggle for the cause of Allah, pray extra at night (Tahazzud), pay extra in Charity, and so on. These are different types of good deeds. These take a person at a higher level in the Paradise.

If a believer, believing in one God and the Last Day, performs even trivial good deeds, he is supposed to attain paradise according to the verse under discussion. But, if a person does not believe, he will not enter paradise even if he prays throughout his life and expends billions of dollars in charity.

Therefore, the Faith decides the destination, and the deeds decide the level of reward, or the level of punishment.

All believers will not be equal in Jannaat, as their status will depend on their good deeds and religious practices, as the following verses indicate:

> "Only the Believers who when Allah is mentioned feel a tremor in their minds, and when they hear His verses rehearsed find their faith strengthened and put their trust in their Lord, who establish salat and spend out of the gifts We have given them for sustenance—those, they are the Believers in truth, to them ranks with their Lord, and forgiveness, and generous sustenance."
>
> [Al Quran 8:2-4]

2. Muslim

The word "Muslim" means "one who submits". The word is used as a term to mean the people in the cult of Abraham, as the following verse says: *"…it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this…"*

> "And strive in His cause as ye ought to strive. He has chosen you and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this, that the Apostle may be a witness for you, and ye be witnesses for mankind! So, establish salat, give zakat, and hold fast to God! He is your Protector, the Best to protect and the Best to help!" [Al Quran 22:78]

So, the People of the Book can also be referred to as Muslims. However, they do not identify themselves as such. Furthermore, in the above verse, a Muslim is called to establish salat, give zakat, and adhere to God through the mosques at different levels (remain united under the Highest Islamic Leadership/Caliph).

> "Our Lord! Make of us Muslims to Thy, and of our progeny a people Muslim to Thy, and show us our ways of worship and turn unto us; for You are the Oft–Returning, Most Merciful."
>
> [Al Quran 2:128]

Therefore, when a Mumin establish salat, give zakat, and adhere to God, he becomes a Muslim.

3. Muttaqi

"Muttaqi" means "Protector / Guard / Defender". He is oath *(bayah)* bound to the Highest Islamic Leadership / Caliph to fight for the Cause of God.

Muttaqin protect Islam through struggle and warfare. But, they are not a Paid Regular Army. They struggle because they are pious:

> "That is the Book—no doubt, in it is a Guidance for the Guards (Muttaqin*)* who believe in the Unseen, and establish As-Salat, and spend out of what We have provided for them, and who believe in the Revelation sent to you and sent before your time, and they believe with certainty the Hereafter. They are on guidance from their Lord, and it is these who will prosper."
>
> [Al Quran 2: 2–5]

The Muttaqin believe in the unseen, establish salat, collect zakat for the Highest Islamic Leadership (they pay as well), believe the Books, and believe the hereafter. The Part-1 of the Quran (this Part) is meant for them. They will be rewarded in the hereafter like the Prophets of God.

Note:

A Muttaqi must be under the Highest Islamic Leadership (Caliph / Highest Imam), preferably through *bayah*. He (Muttaqi) cannot fight without his permission.

4. Muhsin

"Muhsin" means "Good-Doer". Muhsin comes from the root word H-S-N that means beautiful. A Muhsin is one that do *ahsaan* (calming help) to someone.

> "Alif, Lam, Mim. These are Signs of the Wise Book. A Guide and a Mercy to *Muhsinin* (Doers of Good), those who establish salat and give zakat, and they believe firmly the hereafter. These are on the guidance from their Lord, and these are the ones who will prosper." [Al Quran 31: 1–5]

A Muhsin lives in the society established by Muttaqin. But, he is not oath (bayah) bound to the Highest Islamic Leadership to fight for the cause of God. He is a common member of the Islamic Society. The Quran invites the Muhsinin (plural of Muhsin) to help the Muttaqin.

A Muhsin may not have been allowed to take oath (bayah) and join Muttaqin because, he is a student, or a teacher, or a scientist, or an intellectual, or he is involved in a full time profession, or he is a slave, or he is serving in a National Defense Forces, or he is a vital Government Servant, or Islamic Leadership thinks him lacking

personal discipline, or Islamic Leadership thinks him physically and/or morally unfit, or Islamic Leadership thinks that he does not need any more men in the organization of Al Muttaqin, and so on.

The Muhsinin remain allied to the Imams of the Local Mosques with a view to remain allied to the Highest Islamic Leadership. They are common members of the Islamic Societies.

The Part-3 of the Quran (Chapter 31 to 114) is meant for the Muhsinin. According to the Part-3, they are to do the followings:

a. Establish salat.
b. Pay zakat to the Highest Islamic Leadership.
c. Pray extra, especially Tahazzud, at night.
d. Pay extra for the cause of God.
e. Do good deeds for the development of the Ummah.

Muhsinin too will be rewarded greatly in the afterlife, even at the scale Al Muttaqin if they can spend significantly for the cause of God and / or can pray extra at nights for long periods of time.

The Muhsinin are parts of Islamic Societies. If the villagers of a village are not commanded by the Imam of the Local Mosque authorized by the Highest Islamic Leadership, the villagers should not be called Muhsinin. They should be called Muslims, though many of them may be Mumins (Believer) only.

Note:

1. Zakat goes to the Highest Islamic Leadership. It should be expended through the Mosques at

different levels as per policy given in the Quran. It is economic power of Islam, so it should be collected and expended through the mosques. The Zakat should not be mixed up with the Government tax, even if the Government were Islamic.

2. My ideas about Mumin, Muslim, Muttaqin, and Muhsinin differ from traditional ideas, but my ideas are supported by the Quran.

5. Conclusion

Above discussion is aimed to understand the differences between Mumin, Muslim, Muhsin, and Muttaqi. It does not mean that a Mumin will never establish salat, or a Muhsin will never fight a battle. Everybody should try to improve. And there are instructions throughout the Quran, which are common to all.

In subsequent chapters, a person is repeatedly called to be a Muttaqi, but the foundation stands good. So, one should never be disheartened about Allah even if one finds that one is in the death bed and have a plan to start praying As-Salat regularly from tomorrow, because Allah is Most Merciful, the Supreme. He is answerable to none, and He has declared: *"Those who believe (Muminin), and those who follow the Jewish (scriptures), and the Christians, and the Sabians—any who believe in Allah and the Last Day and do good deeds shall have their reward with their Lord; on them shall be no fear, nor shall they grieve."*

And remember, We took your covenant and We raised above you Mount (Sinai): Hold firmly to what We have given you and bring to remembrance what is therein; perchance you would be active guards. But you turned back thereafter. Had it not been for the Grace and Mercy of Allah to you, you had surely been among the lost.

Section-12 of Chapter-2 **[Verse 65–66]: A humiliating punishment they (Jews) suffered, though they were from Chosen People**

And you knew well those among you who transgressed in the matter of the Sabbath. We said to them: "Be you apes, despised and rejected." So, We made it an example to their own time and to their posterity, and a lesson to those who guards.

Remarks:

Allah reminded that the Jews were punished beforehand for their disobediences; some of them became apes though they were from the Chosen People. They may face the divine punishment in future as well. Allah is not weak.

But they did not stop their conspiracy against Prophet Muhammad (pbuh).

There are different stories related to this incident. One common narrative suggests that the community of Israel were cursed by God to become apes because they caught fish on the Sabbath (Saturday), a day when they were not supposed to work. However, breaking the Sabbath alone does not seem like a sin grave enough to warrant such a

punishment. There may be more to the story.

Another version tells that on the Sabbath, when David used to sing the praises of God, the fish would come to listen, raising their heads out of the water. The people used to catch these fish, exploiting their devotion. Thus, they were cursed to be apes.

This story suggests that when some gather out of love for God, their assembly should not be defiled.

Section-13 of Chapter-2 **[Verse 67–71]: A People (Jews) unwilling to obey**

And remember, Moses said to his people: "Allah commands that you sacrifice a heifer." They said: "Do you make fun of us?" He said, "Allah save me from being an ignorant!"

They said: "Beseech on our behalf, thy Lord to make plain to us what it is!" He said, "He says: "The heifer should be neither too old, nor too young, but of middling age." Now do what you are commanded!"

They said: "Beseech on our behalf, thy Lord to make plain to us her color." He said, "He says: A fawn-colored heifer pure and rich in tone, the admiration of beholders!"

They said: "Beseech on our behalf, thy Lord to make plain to us what she is? To us are all heifers alike. We wish indeed for guidance, if Allah wills." He said, "He says: "A heifer not trained to till the soil or water the fields, sound and without blemish.""

They said: "Now have you brought the truth." Then they offered her in sacrifice, but not with good-will.

Remarks:

The Jews could sacrifice any cow, but as they kept on asking questions, and as the answers were coming from Allah, the cow was becoming more and more rare. At the end, it was a unique cow. But they had to buy it with a huge price and had to sacrifice it.

From this story, the Sahabah (Companions of Prophet Muhammad, pbuh) learned not to ask questions to the Prophet (pbuh), but to listen and obey. Prophet was living with them; if they asked too many questions, answers would come, and the religion would become complex and difficult to follow.

Section-14 of Chapter-2 **[Verse 72-82]: People (Jews) like Rocks—not likely to change**

Remember, you slew a man and fell into a dispute among yourselves as to the crime. But Allah was to bring forth what you did hide. So, We said, "Strike with a piece of the (heifer)." Thus, Allah brings the dead to life and shows you His Signs, perchance you may understand.

Thenceforth were your hearts hardened. They became like a rock and even worse in hardness. For among rocks, there are some from which rivers gush forth, others there are which when split asunder send forth water, and others which sink for fear of Allah. And Allah is not unmindful of what you do.

Can you entertain the hope that they will believe in you, seeing that a party of them heard the Word of Allah and perverted it knowingly, after they understood it?

Remarks:

Once the murdered person was made alive as a witness to the crime, they turned hard—not to accept the truth, come-what-may. Thus, Prophet Muhammad (pbuh) was told, not to entertain hope that this type of people (like rocks) would accept him.

The verses mention that some rocks produce water. There are rocks in the space which send forth water when they split asunder. The primitive Earth did not have water. A few observations suggest that the oceans might have formed due to the fall of water-bearing asteroids.

Behold! When they meet the men of Faith, they say: “We believe”. But when they meet each other in private, they say: “Shall you tell them what Allah has revealed to you that they may engage you in argument about it before your Lord?”

Do you not understand? Know they not that Allah knows what they conceal and what they reveal?

And there are among them illiterates, who know not the Book but desires, and they do nothing but conjecture.

Then woe to those who write the Book with their own hands and then say: "This is from Allah" to traffic with it for a miserable price! Woe to them for what their hands do write and for the gain they make thereby!

And they say: "The Fire shall not touch us, but for a few numbered days."

Say: "Have you taken a promise from Allah for He never breaks His promise? Or is it that you say of Allah what you do not know?" Nay, those who seek gain in evil and are girt round by their sins, they are companions of the Fire; therein shall they abide. But those who have faith and work

righteousness, they are companions of the Jannaat; therein shall they abide.

Section-15 of Chapter-2 **[Verse 83-86]: Revolt, Conflict and Separation—an unruly and chaos-making People (Jews)**

And remember, We took a covenant from the Children of Israel: Worship none but Allah, treat with kindness your parents and kindred and orphans and those in need, speak fair to the people, establish salat and give zakat—then did you turn back, except a few among you, and you backslide.

And remember, We took your covenant: Shed no blood among you, nor turn out your own people from your homes, and this you solemnly ratified, and to this you can bear witness.

After this, it is you the same people who slay among yourselves, and banish a party of you from their homes, assist against them in guilt and transgression, and if they come to you as captives, you ransom them, though it was not lawful for you to banish them.

Then is it only a part of the Book that you believe in, and do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment, they shall be consigned to the most grievous penalty; for Allah is not unmindful of what you do.

These are the people who buy the life of this world at the price of the Hereafter; their penalty shall not be lightened, nor shall they be helped.

Remarks:

After Moses, Joshua became the leader of Jewish People and captured Canaan. Joshua was helper of Moses. Most likely, he was the one that carried cooked fish while Moses visited Khidr.

In Canaan, they were living in tribes for about 125 years. According to the instruction of Moses, they were not allowed to make any King, Kingdom, and Government (still, the Rabbis do not support the formation of a state).

But they were feeling the need of a Kingdom and were praying to God through the Prophet of the time. God made a Kingdom for them and led it by three divinely guided Kings: Saul, David, and Solomon.

In 1025 BCE, Talut (Saul) became the first king (how he became King is described in Section-41 of this Chapter).

After Talut, his son in law, David, became the king.

After David, his son, Solomon, became the king.

Once Solomon died, many of the Jews revolted against religious rule. They wanted heavy yoke (religious rule) mounted on them to be removed.

Rehoboam (Solomon's Son) had blessing of Solomon. After Solomon, he became king, but many denied to accept him.

A civil war broke out. In and around 930 BCE, the country was divided into two kingdoms. Southern half including Jerusalem remained with Rehoboam and was named "Judah".

Solomon's another son, Jeroboam, took the northern half and named it "Israel".

Many were killed, looted, and evicted in the process.

FIGURE 2.23: Kingdom of Judah and Israel

1. Kingdom of "Israel" (Northern Kingdom)

After Solomon, ten tribes [Reuben, Simeon, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Children of Joseph (Ephraim and Manasseh) and Benjamin] under Jeroboam formed the Kingdom of Israel with its capital in Samaria. Freedom of humanity prevailed in the Kingdom. Soon many began to worship the idols of Baal and Cow.

The Kingdom lasted a little over 200 years. The Assyrians conquered the Kingdom, and by 721 BCE they exiled the Tribes in the east of present day Iran. A little

description about their location is available in Holy Bible—it points out present day Afghanistan:

> "In the ninth year of Hoshea, the king of Assyria captured Samaria, exiled the Israelites to Asshur and made them settle in Halah, at the banks of Habor, the river of Gozan as well as in the cities of the Medes."- 2 Kings 17. 6, Holy Bible

> "The king of Assyria deported the Israelites to Assyria and settled them in Halah, on the Habor, the river of Gozan, and in the cities of the Medes." - 2 Kings 18. 1 Holy Bible

> "So the God of Israel brought against them the anger of Pul, king of Assyria and of Tiglath-pileser, king of Assyria, who deported the tribes of Reuben, Gad, and the half tribe of Manasseh. They were taken off to Halah near Habor and the river Gozan. They are still there today."
> - 1 Chronicles 5. 26 Holy Bible

"Halah" is present day Heart. River "Gozan" is River Gozni. "Habor" is Peshwar (Pesh-Habor). All are Afghan Territories.

They never returned to Israel and have become known as the "Lost Tribes of Israel." According to the Quran, these lost tribes will return to Jerusalem after the breakout of Gog Magog (during the reign of Jesus Christ).

Many of present day Afghans may be from the Lost Tribes. Some of Afghan cultural activities are same as ancient Jewish cultural activities. They possess similar

physical appearances and eye-colors. The names of Tribes are similar as well:

Lost Tribes		**Afghan Tribes**
Reuven	–	Rabbani
Shimon	–	Shinwari
Levi	–	Liwani
Naftali	–	Daffani
Gad	–	Ghagi
Ashor	–	Ashuri
Ephraim	–	Afridi
Children of Yossef	–	Yusuf Sai

Some people from the lost tribes moved to Europe. Among them, the people from the Tribe of Dan have clear footprints. Macedonia, Denmark, River Danube are after the name of Dan.

"Manasseh" is identified in India.

Black Israelites from Ethiopia have returned. They are descendants of Bilqis (Queen of Seba) and Solomon. So, they are not from the Lost Tribes.

2. Kingdom of "Judah" (Southern Kingdom)

The religious system prevailed in Judah under Rehoboam. However, only two tribes [Benjamin and Judah] remained in his kingdom.

After about 344 years, in 586 BCE, Babylonian King Nebuchadnezzar captured the Kingdom of Judah. He

destroyed the Temple of Solomon and forcefully shifted them to Babylon.

After about 47 years, in 539 BCE, Babylon fell to the Persian Emperor Cyrus the Great (Dhul-Qarnain). He allowed the Jews to return to Jerusalem. Their descendants are Jewish people of today.

The captivity lasted for about 48 years. This short duration exile is known as "Babylonian Captivity". The song, *"By the rivers of Babylon, there we sat down - Yeah, we wept, when we remembered Zion…"* is a recollection of that period.

Cyrus allowed to re-build the Temple. The Temple is known as the Second Temple.

Later, in 70 CE, Romans destroyed the Second Temple utterly. Not a stone remained on another stone.

Section-16 of Chapter-2 **[Verse 87-103]: Concluding with the Jews**

We gave Moses the Book and followed him up with a succession of apostles. We gave Jesus the son of Mary clear signs and strengthened him with the Holy Soul. Is it that whenever there comes to you an apostle, with what you yourselves desire not, you are puffed up with pride? Some you called impostors and others you slay!

They say, "Our hearts are wrapped." Nay, Allah's curse is on them for their blasphemy—little is it they believe.

And, when there comes to them a Book from Allah confirming what is with them—although from the old they had prayed for victory against those without Faith—when there comes to them that which they have recognized, they

refuse to believe in it, but the curse of Allah is on those without Faith.

Miserable is the price for which they have sold their souls—in that they deny which Allah has sent down in insolent envy that Allah of His Grace should send it to any of His servants He pleases. Thus, have they drawn on themselves Wrath upon Wrath; and humiliating is the punishment of those who reject Faith.

When it is said to them: Believe in what Allah has sent down, they say, "We believe in what was sent down to us"—yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have you slain the prophets of Allah in times gone by, if you did indeed believe?"

There came to you Moses with clear signs, yet you worshipped the Calf after that, and you did behave wrongfully.

And remember, We took your Covenant and We raised above you of Mount: "Hold firmly to what We have given you and hearken." They said: "We hear and we disobey." And their hearts absorbed the Calf because of their Faithlessness.

Say: "Worst indeed is that which your faith enjoins on you, if you are believers!"

Say: "If the last Home with Allah be for you specially and not for anyone else, then seek you for death if you are sincere." But they will never seek for death on account of which their hands have sent on before them. And Allah is well acquainted with the wrongdoers. You will indeed find them of all people most greedy of life—even more than the idolaters. Each one of them wishes he could be given a life of a thousand years. But the grant of such life will not save him from punishment. For Allah sees well all that they do.

Say: Whoever is an enemy to Gabriel for he brings it down to your heart by Allah's will a confirmation of what went before and guidance and glad tidings for those who believe—whoever is an enemy to Allah and His angels and apostles, to Gabriel and Michael—lo! Allah is an enemy to those who reject Faith.

We have sent down to you Manifest Verses, and none reject them but those who are perverse. Is it not that every time they make a Covenant, some party among them throws it aside; nay most of them are faithless.

And when there came to them an apostle from Allah confirming what was with them, a party of the People of the Book threw away the Book of Allah behind their backs, as if they did not know!

They followed what the evil ones gave out against the power of Solomon; the blasphemers were not Solomon but the evil ones teaching men magic and such things as came down at Babylon to the angels, Harut and Marut. But neither of these taught anyone without saying: "We are only for trial, so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (black magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls—if they but knew!

If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord—if they but knew!

Remarks

1. Harut and Marut

As people say, the angels of the Universe (Samawaat / Skies) observed that humans on Earth were disobeying Allah and committing sinful deeds. They looked down upon humans believing that they themselves would not commit such acts, and thought humans should be punished by Allah. However, Allah was merciful towards humans. The angels approached Allah with their arguments, expressing their concerns.

Allah gave two angels, Harut and Marut, human-like passions and desires and sent them to Earth. These two were more active in demeaning humans. However, upon arriving on Earth, they quickly fell in love with a beautiful woman and eagerly sought to have sex with her. The woman, in turn, made them bow down to her idol, drink wine, and commit murder. She eventually learned a few secret magical words from them that could lift one into the sky. It is said that she used these words to ascend into the sky, where she was arrested and transformed into the planet Venus as a form of punishment.

It may be that the woman's soul (nafs) was absorbed into the Venus so that she senses the harshness of the planet. The Venus is the hottest planet of the solar system (hotter than Mercury, closest to the Sun). All planets in the Solar System spin anti-clockwise on their axis but the Venus rotates clockwise.

After failing the test, the angels desired to be punished on Earth. Thus, they are said to be suspended upside-down in a well located in Babylon.

[One may find the full story in the traditional tafsirs.]

2. **Black Masic**

A human practicing black magic sells his soul (nafs), maybe in cases, as the verses say: *"...And vile was the price for which they did sell their souls..."* What could be the selling of soul to a demonic jinn, or spoilling it by cetain practices?

A human soul (nafs) is a combination of unknown force fields (not yet discovered as of 2024). A human may sell their nafs to a jinni by rejecting faith in one God and practicing rituals of black magic. Selling the nafs and practicing black magic may also make the nafs a suitable mount for the jinni. Thus, the possessing jinni can enjoy the charms of human life through the possessed human. In return, the jinni may perform certain tasks for the human. A jinni can see the angels and thereby know the near future by observing the descending angels or stealthily hearing them. A jinni can also bring information from a distant area. It may be vindictive to the enemies of the person it possesses and may harm those enemies.

There may be another way of practicing black magic where jinns are not involved. A human soul (nafs) is the source of emotions. It is conscious. Similarly, the material world is conscious. The double-slit experiment proves that a sub-atomic particle moving as a wave becomes a particle when observed. So, it understands that it is being observed and becomes an observable particle. Therefore, it should be possible for our nafs to impact the material world. However, a human nafs is not designed to

do so. If one can redesign one's nafs through meditation or other means to impact the material world, one may gain the power to affect objects. But such redesigning without sufficient knowledge may spoil one's nafs.

3. **Word of Black Magic**

Words are energies. A set of correctly designed words may function like a software program of a computer. If applied to a nafs through meditation and repeated chanting, it may mold the nafs to have certain abilities. However, it is obvious that such modification harms the nafs (soul), which is designed to act within a human body and develop over time.

[The matters will be clear subsequently in this Tafsir after I will discuss the jinn deliberately in Section 3 of Chapter-7, and human soul (nafs) in Section 10 of chapter 6.]

4. **Time**

It is said that Harut and Marut descended to Earth during the time of Idris. Idris lived before Noah, so the event occurred about six thousand years ago. Most likely, the battle of Mahabharata took place during this time. The similarities between Yudhishthira of the Mahabharata and Prophet Idris of the Quran are remarkable. Yudhishthira is famous for his truthfulness and was lifted to the sky. Similarly, Idris was a man of truth and was also lifted to the sky:

"Also mention in the Book the case of Idris: He

was a man of truth, a prophet. And We raised him to lofty station" [Al Quran 19:56-59]

Section-17 of Chapter-2 **[Verse 104-123]: Instructing Muslims in context of People of the Book**

O you of Faith! Say not words of ambiguous import, but words of respect, and hearken; to those without Faith is a grievous punishment.

It is never the wish of those without Faith among the People of the Book, nor of the Pagans that anything good should come down to you from your Lord. But Allah will choose for His Special Mercy whom He will; for Allah is Lord of grace abounding.

None of Our revelations do We abrogate or cause to be forgotten but We substitute something better or similar. Know you not that Allah has power over all things? Know you not that to Allah belongs the dominion of the Skies and Lands, and besides Him you have neither patron nor helper?

Would you question your Apostle as Moses was questioned before? But whoever changes from Faith to Unbelief has strayed without doubt from the Right Way.

Quite a number of the People of the Book wish, they could turn you back to infidelity, after you have believed, out of selfish envy, after the Truth has become Manifest unto them. But forgive and overlook till Allah accomplishes His purpose; for Allah has power over all things.

And establish salat and give zakah (pay for purification). And whatever good you send forth before you for your souls, you shall find it with Allah; for Allah sees well all that you do.

And they say: "None shall enter Paradise unless he be a Jew or a Christian."

Those are their wishful thinking. Say: "Produce your proof if you are truthful." Nay, whoever submits his face to Allah and is a doer of good (Muhsinun), he will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

The Jews say, "The Christians follow nothing," and the Christians say, "The Jews follow nothing," yet they study the Book (Bible)—like unto their word said who know not—but Allah will judge between them in their quarrel on the Day of Judgment.

And who is more unjust than he who forbids that in places for the worship of Allah His name should be celebrated—whose zeal is to ruin them? It was not fitting that such should themselves enter them except in fear. For them, there is nothing but disgrace in this world, and in the world to come an exceeding torment. To Allah belong the East and the West—whither so ever you turn, there is Allah's countenance; for Allah is All–Embracing, All–Knowing.

They say: "Allah has begotten a son." Glory be to Him! Nay, to Him belongs all that is in the Skies and Lands; everything renders worship to Him. To Him is due the primal origin of the Skies and Lands; when He decrees a matter, He says to it: "Be," and it is.

And those who have no knowledge say: "Why does not Allah speak to us or why do not a sign come to us?" So said the people before them, words of similar import, their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith. Verily, We have sent you in truth as a bearer of glad tidings and a Warner, but of you no

question shall be asked of the Companions of the Blazing Fire.

Never will the Jews or the Christians be satisfied with you unless you follow their form of religion. Say: "The Guidance of Allah—that is the Guidance." And if you were to follow their desires after what you have received of Knowledge, then you would have against Allah neither any protector, nor any helper. Those to whom We have sent the Book study it, as it should be studied; they are the ones that believe therein—those who reject faith therein, the loss is their own.

O Children of Israel! Call to mind the special favor, which I bestowed upon you, and that I preferred you to all others. And guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from her, nor shall intercession profit her, nor shall anyone be helped.

Remarks:

The verses of this segment criticize the Jews extensively. However, they are also criticized in the Holy Bible. This is not new. Rather, it is a great honor that the Creator of the universes remembered them and found them suitable for criticism. Allah has used them as examples of both good and bad to teach the new ummah, ensuring they do not commit the same offenses.

The segment justifies the formation of a new ummah in the Religion of Abraham.

Segment 4
A New Ummah Created

In this segment, by dedicating a separate *qiblah* (direction of prayer), the followers of Prophet Muhammad (pbuh) are made a new ummah (community) in the religion of Abraham.

Section-18 of Chapter-2 **[Verse 124-131]: Turning to Kaaba**

And remember that Abraham was tried by his Lord with certain commands, which he fulfilled. He said: "I will make you an Imam to the nations."

He pleaded: "And also from my offspring!"

He answered: "But My promise is not within the reach of evil-doers."

Remember We made the House (Kaaba) a place of assembly for men and a place of safety—and take you the station of Abraham as a place of prayer.

And We covenanted with Abraham and Isma'il that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves.

And remember Abraham said: "My Lord, make this a City of Peace and feed its people with fruits—such of them as believe in Allah and the Last Day."

He said: "(Yea), and such as reject Faith. For a while, I will grant them their pleasure but will soon drive them to the torment of Fire, an evil destination!"

And remember, Abraham and Isma'il raised the foundations of the House: "Our Lord! Accept from us; for You are the All–Hearing, the All–Knowing."

"Our Lord! Make of us Muslims to Thy, and of our progeny a people Muslim to Thy, and show us our ways of worship and turn unto us; for You are the Oft–Returning, Most Merciful."

"Our Lord! Send among them an Apostle of their own who shall rehearse Thy Verses to them and instruct them in Scripture and Wisdom and sanctify them; for You are the Exalted in Might, the Wise."

And, who turns away from the Religion of Abraham except him who befools himself? Truly, We chose him in this world, and verily in the Hereafter he will be among the righteous.

Behold! His Lord said to him: "Bow". He said: "I bow to the Lord and Cherisher of the Universes."

Discussion

The above paragraphs describe the Kaaba as a place of assembly and safety. The verses highlight that Abraham was selected as the leader of mankind and confirm that the Kaaba was constructed by him.

Section-19 of Chapter-2 **[Verse 132-134]: They shall reap the fruit of what they did, and you of what you do!**

And this was the legacy that Abraham left to his sons, and so did Jacob: "Oh my sons! Allah has chosen the Faith for you; then die not except in the State of Submission.

Were you witness when death appeared before Jacob? Behold, he said to his sons: "What will you worship after me?" They said: "We shall worship Thy God and the God of

thy fathers—of Abraham, Ismail, and Isaac—the one God; to Him we bow."

That was a people that have passed away. They shall reap the fruit of what they did, and you of what you do! Of their merits there is no question in your case!

Section-20 of Chapter-2 **[Verse 135-141]: They shall reap the fruit of what they did, and you of what you do!**

They say: "Become Jews or Christians if you would be guided." Say ye: "Nay, the Religion of Abraham the True, and he joined not gods with Allah."

Say ye: "We believe in Allah and the revelation given to us and to Abraham, Ismail, Isaac, Jacob, and the Tribes; and that given to Moses and Jesus; and that given to Prophets from their Lord—we make no difference between one and another of them, and we bow to Allah."

So, if they believe as you believe, they are indeed on the Right Path; but if they turn back, then they are only in opposition. So, Allah will suffice you as against them, and He is the All-Hearing, the All-Knowing.

"The Baptism of Allah, and who can baptize better than Allah? And it is He Whom we worship", say, "Will you dispute with us about God seeing that He is our Lord and your Lord; that we are responsible for our doings and you for yours, and that we are sincere in Him?"

"Or do you say that Abraham, Ismail, Isaac, Jacob and the Tribes were Jews or Christians", say, "Do you know better than Allah? Ah! Who is more unjust than those who conceal the testimony they have from Allah? But Allah is not unmindful of what you do!"

That was a people that have passed away. They shall reap the fruit of what they did, and you of what you do! Of their merits there is no question in your case.

Section-21 of Chapter-2 **[Verse 142-150]: Forming a New Ummah by Turning to the Kaaba**

The fools among the people will say: "What has turned them from the *Qiblah* to which they were used?" Say: "To Allah belong both East and West; He guides whom He will to a Way that is Straight."

Thus, have We made of you an Ummah justly balanced that you might be witnesses over the nations, and the Apostle, a witness over yourselves.

And We appointed the *Qiblah* to which you were used only to test those who followed the Apostle from those who would turn on their heels. Indeed, it was momentous, except to those guided by Allah, and never would Allah make your faith of no effect; for Allah is to all people most surely Full of Kindness, Most Merciful.

We see the turning of your face to the sky; now shall We turn you to a *Qiblah* that shall please you. Turn then your face in the direction of the Sacred Mosque. Wherever you are, turn your faces in that direction. The People of the Book know well that that is the truth from their Lord, nor is Allah unmindful of what they do.

Even if you were to bring to the People of the Book all the Signs, they would not follow your *Qiblah*, nor are you going to follow their *Qiblah*, nor indeed will they follow each other's *Qiblah*. Verily, if you follow their desires after that which you have received of knowledge, then indeed you will be one of the wrongdoers.

The People of the Book know this, as they know their own sons, but some of them conceal the truth, which they themselves know. The Truth is from your Lord, so be not at all in doubt—to each is a goal to which Allah turns him; then strive together towards all that is good. Where-so-ever you are Allah will bring you together; for Allah has power over all things.

From where-so-ever you start forth, turn your face in the direction of the Sacred Mosque; that is indeed the truth from your Lord; and Allah is not unmindful of what you do.

So, from where-so-ever you start forth, turn your face in the direction of the Sacred Mosque; and where-so-ever you are, turn your face thither—that there be no ground of dispute against you among the people, except those of them that are bent on wickedness. So, fear them not, but fear Me; and that I may complete My favors on you, and you may be guided.

Remarks:

In Madinah, initially Muslims used to pray facing the Temple Mount. Above verses changed the direction to Kaaba.

Changing the direction of prayer was a monumental event. By dedicating a different *Qiblah* (direction of prayer), Allah made the followers of Prophet Muhammad (pbuh) a different ummah in the Religion of Abraham, as the verses says:

> "Thus, have We made of you an ummah justly balanced…" [Al Quran 2:143].

The number of above verse is 143. There are 286 verses in this surah. So, it is the last verse of the First Half. From verse 144, the Quran starts giving directions to the new ummah; it gives out laws, rituals, policies and guidance. Thus, it forms the ummah deliberately.

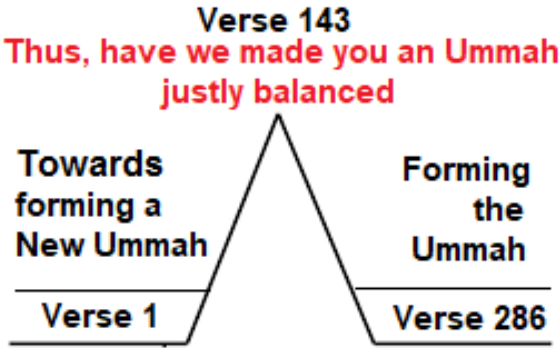


FIGURE 2.24: The Surah forms the Ummah

Therefore, the facing towards the Kaaba puts us in the ummah of Prophet Muhammad (pbuh). The Kaaba is our Direction of Prayer and Symbol of Unity.

In Hebrew Bible (Psalm 84), the Kaaba is called Bakkah, and it is highlighted as a great place of pilgrimage. The Quran too, in one verse calls it Bakkah (Verse 3:96).

The Jews wear the Replica of Kaaba on their heads as signs of being united with the God. They call it, Tefillin.

FIGURE 2.25: They know this as they know their own sons.

Section-22 of Chapter-2 **[Verse 151-157]: Hard time ahead**

A similar in that We have sent among you an apostle of your own, rehearsing to you Our verses and purifying you, and instructing you in scripture and wisdom, and in new knowledge.

Then remember Me; I will remember you. Be grateful to Me and reject not Faith.

O you who believe, seek help with patient perseverance and connection (salat); for Allah is with those who patiently persevere.

And say not of those who are killed in the Way of Allah, "They are dead". Nay, they are living but you perceive not.

Be sure, We shall test you with something of fear, hunger, loss of wealth, lives and the fruits, but give glad tidings to those who patiently persevere, who when afflicted with calamity say: "To Allah we belong, and to Him is our return." They are those, on whom blessings from their Lord and mercy—and they are the ones that receive guidance.

Discussion

A new ummah was formed by the preceding verses. This ummah needed to be established on the ground through struggle and warfare. They were guided from Chapter 3 (Surah Al-Imran) to Chapter 9 (Surah At-Tawbah), leading to the creation of a secure home stretching from Morocco to the Pamir Mountains. The struggle spanned three generations: the Sahabah, the Tabi'in, and the Tabi' Tabi'in. It was a difficult path, and thus, the verses warned them not to lose heart at any point. In extreme danger, their prayer was to be: "To Allah we belong, and to Him is our return."

Similarly, the ummah of Moses was given the land of Canaan, and they endured significant hardships to achieve it.

Segment 5
Laws and Rituals of the New Ummah

After creating the new ummah with a separate Qibla, the laws and rituals of the ummah were given. Thus, the ummah was properly constituted.

In this surah, Allah provided the foundational laws of the ummah. Although several additional laws were revealed later in response to specific situations, the basic laws of the ummah are contained in this surah. This surah can be considered the constitution of the ummah.

Section-23 of Chapter-2 **[Verse 158-163]: Rituals relating to Kaaba**

Behold! Safa and Marwa are among the rituals of Allah. So, if those who visit the House in the Season or at other times compass them round, it is no sin in them. And, if any one obeys his 'own impulse to Good', be sure that Allah is He Who recognizes and knows.

Remarks:

Allah recognizes one's 'own impulse to good'. One's way of worship may look different from the way followed in Kaaba, but one cannot be stopped.

Circumambulating the Kaaba might seem like idol worship to some people; it is a practice from the time before Prophet Muhammad (pbuh). Additionally, running between Safa and Marwa has no apparent reason other than being a tradition of the Quraysh tribe, stemming from their mother Hajar's search for water. The verses mentioned have elevated these actions to religious rituals by declaring them as rituals of Allah. In these cases, Allah has recognized people's natural impulses towards good, as the verses say: *"…it is no sin in them."*

Verily, those who conceal the clear proofs, evidences, and the guidance after We have made it clear for the People in the Book, they are the ones cursed by Allah and cursed by the cursers, except those who repent and do righteous deed and openly declare. To them I turn; for I am Oft–Returning, Most Merciful.

Remarks:

The Jews had their Temple on the Temple Mount in Jerusalem, built by Solomon. They followed specific rituals based on clear proofs, evidence, and guidance. The rituals were intensive. In later times, the rituals were concealed, and those responsible were cursed.

Intensive rituals are prone to deviation and can overshadow the primary acts of prayer. Muslims are given a few straightforward rituals related to the Kaaba, ensuring that the focus remains on the core aspects of worship.

It is not the rituals, but the Faith that counts.

Those who reject Faith and die rejecting, on them is Allah's curse, and the curse of angels, and of all mankind. They will abide therein. Their penalty will not be lightened, nor will they be reprieved.

And your God is One God; there is no god but He, Most Gracious, Most Merciful.

Remarks:

The rituals of Hajj are given in the Quran. Several rituals originated from Prophet's (pbuh) 'own impulse to good'. We follow him—if he was running, we run; if he was throwing, we throw.

Finally, standing on the Mount of Arafat, he delivered his lecture, giving direction to his ummah, and became happy, and said: 'This is Hajj', or words to that effect.

The main aim of attending Arafat is to hear the lecture of the Highest Islamic Leadership.

Section-24 of Chapter-2 **[Verse 164-167]: Cut off relation with them**

Behold in the creation of the Skies and Lands, in the alternation of the Night and the Day, in the sailing of the ships through the Ocean for the profit of mankind, in the rain which Allah sends down from the skies and the life which He gives therewith to an earth that is dead, in the beasts of all kinds that He scatters through the earth, in the change of the winds and the clouds which they trail like their slaves between the sky and the earth indeed are Signs for a people that are wise.

Yet there are men who take others besides Allah as equal. They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the Punishment that to Allah belongs all power, and Allah will strongly enforce the punishment, then those who are followed would clear themselves of those who follow. They would see the Penalty and all relations between them would be cut off.

And those who followed would say: "If only we had one more chance, we would clear ourselves of them as they have cleared themselves of us". Thus, will Allah show them their deeds as regrets, nor there will be a way for them out of the Fire.

Section-25 of Chapter-2 **[Verse 168-176]: Food Halal / Haram**

O you people! Eat of what is on earth lawful and clean, and do not follow the footsteps of Satan, for he is to you an

avowed enemy, for he commands you what is evil and shameful, and that you should say of Allah of which you have no knowledge.

When it is said to them: "Follow what Allah has revealed." They say: "Nay! We shall follow the ways of our fathers."

What! Even though their fathers were void of wisdom and guidance? The parable of those who reject Faith is as if one were to shout like a goatherd to things that listen to nothing but calls and cries—deaf, dumb, and blind; they are void of wisdom.

Remarks:

People develop their 'taste for food' in childhood from their mothers. For example, if a mother likes to eat snails and feeds them to her children, the children will develop a taste for them (snails are not haram). Mothers usually cook what fathers want to eat, so ultimately, father's food habit trickles down to the children.

Sometimes people are driven by the provocation of Satan—one may not have the habit of eating the flesh of a swine, but may eat out of provocation.

Allah wants people to eat what is lawful and good. If their fathers were eating unlawful food, they should leave it now.

O you who believe! Eat of the clean things that We have provided for you, and be grateful to Allah if it is Him you worship. He has only forbidden you dead meat, and blood, and the flesh of swine and that on which any other name has been invoked besides that of Allah. But if one is forced by

necessity, without willful disobedience, nor transgressing due limits, then is he guiltless; for Allah is Oft-Forgiving, Most Merciful.

Verily, those who conceal what Allah has sent down of the Book and purchased a small gain therewith they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness—Ah! What boldness for the Fire! Because Allah sent down the Book in truth, but those who seek causes of dispute in the Book are in a schism far.

Remarks:

A food is edible if it is halal and clean (tayyib). Halal or haram is decided by Allah, while the eater decides if it is clean or unclean. For instance, beef is halal, but if it is rotten or mixed with an inedible substance, the eater may not consume it.

But Islamic jurists have declared all animals without divided hoofs unclean. They have done this according to the Torah, and they cite Hadiths to support their position. However, these Hadiths must be concocted because the Prophet (pbuh) did not order anything contrary to the Quran. The matter is further discussed in Section 2 of Chapter 5.

Section-26 of Chapter-2 **[Verse 177]: Lifestyle of Righteousness**

It is not righteousness that you turn your faces towards East or West, but it is righteousness to believe in Allah, and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance out of love for Him for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to establish salat and give zakat; to fulfill the contracts which you have made (*Bayah* taken to the Highest Islamic Leadership to struggle for the cause of Allah); and to be firm and patient in pain and adversity, and throughout all periods of panic. Such are the People of Truth, and they are Al-Muttaqin.

Discussion

A Muttaqi is oath bound (Bayah) to the Highest Islamic Leadership (Caliph) to struggle for the cause of Islam. But the political orientation is not enough to be a perfect Muttaqi, one has to do what is said in the above verses. He has to be an example so that others are attracted to Islam. Only then can Islam be preached through him by means of struggle and warfare.

Section-27 of Chapter-2 **[Verse 178-179]: Murder**

O you who believe! The Law of Equality in punishment is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman; but if the brother of the slain makes any remission, then grant any reasonable demand and compensate him with handsome

gratitude. This is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.

In the Law of Equality, there is life to you, O you men of understanding, that you may active guards.

Discussion

The above verses introduce the Law of Compensation for murder. If Mr. 'X' has killed a free man, compensation should be a free man; if a slave, a slave; if a woman, a woman.

But where can Mr. 'X' get a free man or a woman to compensate the next of kin? Here comes the law of blood money. Mr. 'X' may be ordered to pay as follows:

Free Man = One hundred Camels.

Woman = One hundred Cows

Salve = One hundred sheep

However, the brother of the slain can reduce the compensation. Mr. 'X' should pay the compensation to the next of kin.

Section-28 of Chapter-2 **[Verse 180-182]: Bequest**

It is prescribed, when death approaches any of you, if he leaves any goods, that he makes a bequest to parents and next of kin according to reasonable manners; this is due from the guards. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change; for Allah hears and knows.

But if anyone fears partiality or wrongdoing on the part of the testator and makes peace between, there is no wrong in him; for Allah is Oft–Forgiving, Most Merciful.

Remarks:

In Chapter-4, the Quran gives Rules of Inheritance. But, according to the above verse one may make bequest for Parents and Next of Kin (Children), because some of them may be poor and deserve more.

The verses allow making bequests for parents and next of kin only. One is not allowed to make bequests for anybody else, even for a religious or charitable organization. If one wants to give to charity, one should do so in one's lifetime.

Section-29 of Chapter-2 **[Verse 183-187]: Fasting**

O you who believe! Fasting is prescribed to you, as it was prescribed to those before you that you may be active guards for a fixed number of days. But, if any of you is ill or on a journey, the prescribed number from days later; for those who can do it is a ransom: the feeding of one that is indigent, but he that will give more of his own freewill, it is better for him. And it is better for you that you fast—if you only knew.

Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind, also clear for guidance and judgment. So, every one of you who is present during that month should spend it in fasting; but if anyone is ill, or on a journey, then the prescribed period by days later. Allah intends every facility for you; He does not want to put to difficulties to complete the prescribed period, and to glorify

Him in that He has guided you; and perchance you shall be grateful.

When My servants ask you concerning Me, I am indeed close; I listen to the prayer of every suppliant when he call on Me. Let them also with a will listen to My call and believe in Me that they may walk in the right way.

Permitted to you on the night of the fasts is the approach to your wives—they are your garments and you are their garments; Allah knows what you used to do secretly among yourselves, but He turned to you and forgave you. So, now associate with them and seek what Allah has ordained for you, and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears. But do not associate with your wives while you are in retreat in the mosques. Those are limits of Allah—approach not nigh thereto.

Thus, does Allah make clear His verses to men that they may learn to guard themselves.

Discussion

A few questions are asked sometimes on the above verses. The following discussion may answer those:

The above verses highlight that one has to fast throughout the entire month of Ramadan. The verses also mention how to compensate if one or more days are missed for the reasons specified.

The phrase *"until the white thread of dawn appears to you distinct from its black thread"* may create confusion for some. One might think that a white thread of cloth becomes properly white and distinct when the seven colors of the sun fall on it. This occurs when the sun

becomes bright at dawn, just after the red sun.

The verses state that one has to fast until the night: *"...then complete your fast till the night appears."* Some might say that night appears as soon as the sun sets in the west. Others might say that night appears after it becomes dark, about an hour after sunset.

Actually, with regard to such religious rituals, the Prophet (pbuh) established traditions among Muslims. A tradition does not change. One may follow the traditions of Madinah, or one may follow the traditions of Kufa, where Hazrat Ali (R.) set the traditions.

Section-30 of Chapter-2 **[Verse 188]: Economic Policy and Bait**

And do not eat your properties among yourselves wrongfully and present it to the authorities so that you may eat a portion from the wealth of the people sinfully, while you know.

Discussion

The verse is clear about the embezzlement of public money through bribery. However, bribery may also relate to theft and robbery, for which punishment may be given accordingly.

Section-31 of Chapter-2 **[Verse 189]: New Moon**

They ask you concerning the New Moons. Say: They are but signs to mark fixed periods of time in men and for pilgrimage. It is no virtue if you enter your houses from the back. It is virtue if you guard. Enter houses through the

proper doors. And guard for the sake of Allah that you may prosper.

Discussion

During Jahiliyyah people used to enter house from the back upon assuming Ihram (if they needed to return). The practice got discontinued after this verse.

Section-32 of Chapter-2 **[Verse 190-195]: Jihad (Main Discussion)**

Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah love not transgressors. And slay them wherever you catch them and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter. But fight them not at the Sacred Mosque unless they fight you there. But if they fight you, slay them; such is the reward of those who suppress faith. But if they cease, Allah is Oft-Forgiving, Most Merciful.

And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah, but if they cease, let there be no hostility except to those who practise oppression.

The prohibited month, for the prohibited month and so, for all things prohibited there is the law of equality. If then anyone transgresses the prohibition against you, transgress you likewise against him. But guard for the sake of Allah and know that Allah is with those who guard.

And spend of your substance in the cause of Allah and make not your own hands contribute to destruction but do good; for Allah loves those who do good.

Remarks:

"Jihad" means "struggle." Fighting a battle in the way of Islam is also a kind of Jihad.

Jihad can be divided into two types: Defensive Jihad and Offensive Jihad. This chapter (Chapter-2) forms the Ummah and provides guidance on Defensive Jihad.

The Furqan (War Book), which starts at Chapter 3 and ends at Chapter 9, guides Offensive Jihad.

1. Defensive Jihad

Above verses give guidelines on Defensive Jihad, as it says: *"Fight in the cause of Allah those who fight you..."*

Fighting to protect the life, honor, or property of a Muslim is a Defensive Jihad.

There may be many forms of Defensive Jihad—even a Muslim who has fallen into a river and is swimming to save his life is doing Jihad because he is trying to save the life of a Muslim (his own life). If a robber attacks a Muslim and the Muslim fights to protect his life or property, then he is engaging in Defensive Jihad.

The permission of the Highest Islamic Leadership (Caliph) is not required to fight a Defensive Jihad.

2. Offensive Jihad

An Offensive Jihad is a war guided by the War Book (Furqan) of the Quran. The War Book starts at Chapter 3 and ends at Chapter 9. The span of the Book is clarified

in the 'Introduction to the War Book' given after this chapter.

The permission of the highest Islamic leadership or his authorized representative is necessary to fight an Offensive Jihad. Actually, such a Jihad can only be planned and executed by him.

Offensive Jihad is fought by Al Muttaqin, who are oath-bound (Bayah) to the Highest Islamic leadership to fight for the cause of Allah. They are pious people and strictly follow the guidance of the Quran.

In light of the Quran, the Offensive Jihad can be carried out to fulfill the following aims only:

a. To remove the Taghut (Powers) ruling Idolaters so that they can accept Islam safely and peacefully.
b. To neutralize the Munafiqun (Hypocrites) with a view to keep Islamic Societies supportive to the Highest Islamic Leadership.
c. To maintain peace among Muslims when one of the groups of conflicting Muslims has denied to obey the mediation of the Highest Islamic Leadership.

The above points are deliberated as under:

2a. **To remove the Taghut (Powers)**

According to the War Book (Chapter-3 and ends at Chapter-9), Islam was to be preached in Darussalam through struggle and warfare (Jihad). Darussalam (Home of Peace) spans from Morocco to the Pamirs. This span is clarified in the introduction to the War Book given after this chapter.

The aim of the Offensive Jihad was to remove the Taghuts (powers) ruling over the idolaters, and to preach Islam among them peacefully and effectively.

The offensive was directed against the People of the Book as well, who were protecting the idolaters. The War Book ordered their subjugation and brought them under a system where they were compelled to pay Jizya. This matter is deliberately discussed in Chapter-9.

Care was to be taken against the indiscriminate use of force if believing people were living among the idolaters. This matter is discussed in Section-5 of Chapter-48.

Darussalam is already established by the Sahabah and their immediate followers. There are no idolaters in Darussalam at present. Now, the War Book may be used to maintain Islam in Darussalam.

Preaching Islam in the way of the War Book (in the way of jihad) is not allowed beyond Darussalam. Such efforts have failed in Spain and Eastern Europe. Islam is supposed to be preached beyond Darussalam by Sufis and Daees, as it was preached among Turkic, Mongol, Indian, Indonesian, and Malaysian people. This is clarified in the introduction of Part 2 (Part 2 of 3 of this Tafsir).

2b. **To neutralize the Munafiqun (Hypocrites)**

Invading hypocrites for the cause of Islam is an Offensive Jihad. The hypocrites are known as Muslims, but they oppose the highest Islamic leadership / Caliph. The signs of hypocrites are discussed in Section-3 of this chapter. The hypocrites who need to be neutralized are identified in Chapter-4.

2b. **To maintain unity among Muslims**

If two groups of believers are in conflict, Offensive Jihad can be carried out as follows:

> "If two parties among the Believers fall into a quarrel, make ye peace between them; but if one of them transgresses beyond bounds against the other, then fight ye against the one that transgresses, until it complies with the command of Allah. But if it complies, then make peace between them with justice, and be fair; for Allah loves those who are fair. The Believers are but a single Brotherhood, so make peace and reconciliation between your two (contending) brothers, and fear God that ye may receive Mercy." [Al Quran 49:9-10]

3. **Conclusion**

3a. Only Chapter-4, Chapter-9, and Chapter-49 give executive orders of Offensive Jihads. Chapter-4 deals with Hypocrites, Chapter-9 deals with Idolaters, and Chapter-49 deals with Opposing Believers.

3b. The Quran does not permit fighting against the People of the Book unless they are allied with the pagans in hostility, are protecting them, or have initiated an attack.

- In light of the policies outlined in the Quran, the Arab capture of Spain and territories beyond cannot be termed as Islamic Jihad. Similarly, the Ottoman capture of territories beyond Constantinople and some

of their military expeditions beyond Constantinople cannot be considered Islamic Jihad.

- The battles to capture Constantinople were Islamic Jihad because it was the seat of the Byzantine Empire, which ruled over Arabs. The Prophet (pbuh) foresaw the capture of Constantinople and provided instructions accordingly.

3c. Fighting against hypocrites is a particularly tricky task. A Muslim king, amir, or elected ruler, even under the Highest Islamic Leadership, may appear hypocritical to a religious activist. However, they cannot initiate Jihad against him unless he is unequivocally proven to be a hypocrite through specific actions. A hypocrite must be identified by the Highest Islamic Leadership or Caliph, and only he can order Jihad against him. It is also worth noting that the Highest Islamic Leadership can choose to avoid waging war against the hypocrite, as the Prophet (pbuh) did.

3d. Offensive Jihad is thoroughly guided by the Furqan (War Book), which spans from Chapter 3 to Chapter 9. It also prepares the fighters, known as Al Muttaqin. A warring people, including the Sahabah, Tabi'in, and Tabi-Tabi'in, could not preach the religion unless they were specially prepared according to Allah's guidance.

Section-33 of Chapter-2 **[Verse 196-203]: Hajj**

And complete the Hajj or Umrah in the service of Allah.

But if you are prevented, send an offering for sacrifice, such as you may find, and do not shave your heads until the

offering reaches the place of sacrifice. And if any of you is ill or has an ailment in his scalp, in compensation (of not shaving the head) either fast or feed the poor or offer sacrifice.

And when you are in peaceful conditions, if anyone wishes to continue the Umrah on to the Hajj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all. This is for those whose household is not in the Sacred Mosque. And guard for the sake of Allah and know that Allah is strict in punishment.

For Hajj are the months well known; if anyone undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good you do, Allah know it. And take a provision for the journey, but the best of provisions is strong guarding. So, guard because of Me, O you that are wise.

It is no crime in you if you seek of the bounty of your Lord. Then when you pour down from Arafat, celebrate the praises of Allah at the Sacred Monument and celebrate His praises as He has directed you, even though before this you went astray.

Then depart from the place when all people depart and ask Allah for His Forgiveness. For Allah is Oft-Forgiving, Most Merciful.

So, when you have accomplished your holy rites, celebrate the praises of Allah, as you used to celebrate the praises of your fathers—yea, with far more heart and soul. There are men who say, "Our Lord! Give us in this world!" But they will have no portion in the Hereafter. And there are men who say, "Our Lord! Give us good in this world and good in the Hereafter and defend us from the torment of the

Fire!" To these will be allotted what they have earned; and Allah is quick in account.

Celebrate the praises of Allah during the appointed days. But if anyone hastens to leave in two days, there is no blame on him; and if any one stays on, there is no blame on him who guards. And guard for the sake of Allah and know that you will surely be gathered unto Him.

Discussion

The verses deliberately describe the requirements of Hajj. Prophet Muhammad (pbuh) performed the Hajj once and established the tradition, encompassing the directives guiding us to perform the Hajj.

Section-34 of Chapter-2 **[Verse 204-212]: Men in the Life of this World and Hereafter**

There is the type of man whose speech about this world's life may dazzle you, and he calls Allah to witness about what is in his heart, yet is he the most contentious of enemies. When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah love not mischief. When it is said to him, "Guard for the sake of Allah", he is led by arrogance to crime. Enough for him is hell—an evil bed indeed!

And there is the type of man who gives his life to earn the pleasure of Allah, and Allah is full of kindness to devotees. O you who believe! Enter into Islam whole-heartedly, and follow not the footsteps of Satan; for he is to you an avowed enemy. If you backslide after the clear (Verses) have come to you, then know that Allah is Exalted in Power, Wise.

Will they wait until Allah comes to them in canopies of clouds with angels, and the question is settled? But to Allah do all questions go back. Ask the Children of Israel, how many clear (Signs) We have sent them. And who-ever changes Allah's favour after it had come to him and accept disbelieve (Kufr), then surely Allah is severe in punishment.

The life of this world is alluring to those who reject faith, and they scoff at those who believe. But those who guard will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.

Section-35 of Chapter-2 **[Verse 213-214]: Straight Path in the World of Adversities and Sufferings**

Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings, and with them He sent the Book in truth to judge between people in matters wherein they differed. But the People of the Book, after the clear Signs came to them, did not differ among themselves except through selfish contumacy. Allah by His Grace guided the Believers to the Truth concerning that wherein they differed; for Allah guides whom He wills to a path that is straight.

Or, do you think that you shall enter Jannaat without such as came to those who passed away before you? They encountered suffering and adversity and were so shaken in spirit that even the Apostle and those of faith who were with him cried: "When the help of Allah (will come)?" Ah! Verily, the help of Allah is near!

Discussion

Early human communities were uniform and singular. It

was necessary to send guidance, warnings, and good news about the afterlife. The subjects on which people differ were also addressed. Many prophets were sent, but the religion is one. Allah should not be blamed for creating divisions among mankind. It was people who divided due to the selfish contumacy of their leaders.

In this situation, Allah has guided the believers. Now their path is hard, painful, and dangerous, but it leads to Jannaat. Success demands hardship.

Section-36 of Chapter-2 **[Verse 215]: Spending in Charity**

They ask you, what they should spend. Say: "Whatever you spend that is good; it is for parents, and kindred, and orphans, and those in want, and for wayfarers. And whatever you do that is good; Allah knows it well.

Discussion

The order of persons receiving the charity is notable in the verse.

1. Parents
2. Kindred
3. Orphans
4. Those in want
5. Wayfarers

Spending on charity for preaching of religion, education, social development, and so on comes after the above.

Section-37 of Chapter-2 **[Verse 216-218]: Fighting in the Path of Allah**

Fighting is prescribed for you, and you dislike it. But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you—but Allah knows, and you know not.

They ask you concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave, but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque and drive out its members—tumult and oppression are worse than slaughter."

Nor will they cease fighting you until they turn you back from your faith, if they can. And if any of you turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein.

Those who believed, and those who suffered exile and fought in the path of Allah they have the hope of the Mercy of Allah; and Allah is Oft-Forgiving, Most Merciful.

Discussion

Struggle and warfare has many benefits for nation building and scientific development. The mankind has developed through struggle and warfare. The best struggle is struggle for the cause of Islam.

Section-38 of Chapter-2 **[Verse 219-220]: Wine, Gambling, Charity, and Orphans**

They ask you concerning wine and gambling. Say: In them is great harm and some benefits for men, but the harm is greater than the benefits.

They ask you, how much they are to spend? Say: “What is beyond your needs.” Thus, Allah does make clear to you His Laws in order that you may consider in this worldly life and in the Hereafter.

They ask you concerning orphans. Say: “The best thing to do is what is for their good.” If you mix their affairs with yours, they are your brethren—but Allah knows the man who means mischief from the man who means good.

And if Allah had wished, He could have put you into difficulties; He is indeed Exalted in Power, Wise.

Discussion

People continued to ask questions even after hearing the story of the cow. Thank God that He has not commanded us to donate 10 or 20 percent of our total income to charity every month. 'What is beyond your need' varies for each individual. The more one believes in God, the less one worries about tomorrow. Thus, a believer relies on God and gives more to charity.

The verses address orphans whose mother has remarried. In the Islamic view, a child is considered an orphan if his / her father is deceased. A person marrying an orphan's mother can mix the orphan's property (left by their deceased father) with his own, but he must act justly. According to Section 3 of Chapter 4, the orphan's

property must be released as soon as the orphan reaches marriageable age. This matter is deliberately discussed in Section 3 of Chapter 4.

Section-39 of Chapter-2 **[Verse 221]: Marrying Unbelieving Woman**

Do not marry unbelieving women until they believe—a slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry to unbelievers until they believe—a man slave who believes is better than an unbeliever, even though he allure you. Unbelievers do beckon you to the Fire, but Allah beckons by His grace to the Jannaat and forgiveness, and makes His signs clear to mankind that they may receive admonition.

Section-40 of Chapter-2 **[Verse 222-223]: Approaching Woman**

They ask you concerning women's courses. Say: They are a hurt and a pollution. So, keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by Allah; for Allah loves those who turn to Him constantly, and He loves those who keep themselves pure and clean.

Your wives are as tilths unto you, so approach your tilth when or how you will, but do some good act for your souls beforehand. And guard for the sake of Allah, and know that you are to meet Him; and give good tidings to those who believe.

Section-41 of Chapter-2 **[Verse 224-225]: Oath Taking**

And make not Allah's (name) an excuse in your oaths against doing good and guarding, or making peace between persons; for Allah is One Who hears and knows all things.

Allah will not call you to account for that which is unintentional in your oath, but He will call you to account for that which your hearts have earned. And Allah is Oft–Forgiving, Most Forbearing.

Discussion

One should not refrain from doing good deeds, such as guarding a just cause or making peace between people, on the plea that they are oath-bound to an army, organization, or person. A soldier in an oppressive army cannot excuse his actions by claiming that he was simply following orders due to his oath.

Some people, especially some Arabs, have the habit of uttering meaningless oaths, such as: "Wa (By) Allah! I will not go." "Wa (By) Allah! Now I must go." And so on. Allah will not hold them accountable for such oaths.

Section-42 of Chapter-2 **[Verse 226-237]: Divorce, Marriage and Mutah Marriage**

There are three types of divorce:

- Divorce through Abstention
- Regular Divorce
- Divorce through Social Involvement

'Divorce through Abstention' and 'Regular Divorce' are discussed below. The 'Divorce through Social Involvement' is discussed in Section-9 of Chapter-4.

In addition, the section discusses the following:

- Infant of Divorced Woman
- Marriage of Widow
- Mutah Marriage

1: **Divorce through Abstention**

For those who take an oath for abstention from their wives, a waiting for four months is ordained. If then they return, Allah is Oft-Forgiving, Most Merciful. But, if their intention is firm for divorce, Allah hears and knows all things.

Remarks:

According to above verses, if a man takes an 'Oath of Abstention' and remain separate from his wife for four (4) months at a stretch, the divorce gets effective and wife can marry another man.

In this case, two actions are needed:

1. Oath of Abstention.
2. Abstention from sexual contact for four (4) months at a stretch.

The declaration of the 'Oath of Abstention' before wife and genuine witnesses is not made mandatory in above verses. So, if a husband is lost for four (4) months at a stretch, his wife may consider that he has taken the 'Oath of Abstention' and can marry another man.

But, if the husband is away for four months or more and keeps contact, the counterpart cannot assume that the

husband has taken the ‘Oath of Abstention’ and divorce does not get effective.

2: **Regular Divorce**

Divorced women shall wait concerning themselves for three monthly periods, nor is it lawful for them to hide what Allah has created in their wombs if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period if they wish for reconciliation.

And women shall have rights similar to the rights against them, according to what is equitable, but men have a degree over them. And Allah is Exalted in Power, Wise.

Remarks:

If a man divorces a woman by the declaration of the Oath of Abstention (traditionally by uttering the word, “Talak”), the process of Regular Divorce starts.

They will remain separated from sexual contact for three monthly periods to determine whether she is pregnant. She must not hide her pregnancy if she is pregnant. During this period, they can reunite simply by sharing the same bed.

Traditionally, the wife remains in the husband's house for three monthly periods. After three monthly periods, their case is settled by the Conciliators (Serial 2b). The husband should either take her back on equitable terms or set her free on equitable terms.

Once the divorce is settled by the Conciliators the wife moves out. But she cannot marry another man for a total of four months.

Woman can divorce in the same process because the verses say: *"...women shall have rights similar to the rights against them..."*

Note:

Traditionally, a wife stays in her husband's house for three monthly periods, but this is not made mandatory in the above verses. She can be elsewhere. The main point is that the wife must not hide her pregnancy

2a. **Permissible Number of Divorce**

A divorce is only permissible twice, after that the parties should either hold together on equitable terms or separate with kindness.

Remarks:

A divorce is considered complete after one takes the oath of abstention by uttering 'Talaq' and refrains from making sexual contact for three consecutive monthly periods. Simply uttering the word 'Talaq' one or more times does not accomplish anything.

The divorcing husband can take her back. He has the right to do this twice, as the verse says: *"A divorce is only permissible twice..."*

2b. **Conciliators**

It is not lawful for you to take back any of your gifts, except when both parties fear that they would be unable to keep the

limits ordained by Allah. If you do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom. These are the limits ordained by Allah. So, do not transgress them. If any do transgress the limits ordained by Allah, such persons wrong.

Remarks:

A divorce is finalized by the Conciliators. The Conciliators come up as the verses say: *"If you (Conciliators under the Imam of the Local Mosque) do indeed fear that they (Husband and Wife) would be unable to keep the limits, there is no blame on either of them if she gives something for her freedom"*. Their involvement occurs after she has passed three monthly periods to confirm whether she is pregnant.

The Conciliators may include some of the following: the Imam of the local mosque or his representative, judges, representatives from both the husband and wife, and their parents.

The wife keeps the gifts. If there is a disagreement, the Conciliators should decide. The gifts refer to day-to-day items given by the husband, such as ornaments. This does not include the unpaid Mahr (dowry), which the husband must pay and should have paid before consummating the marriage.

Then the following verses become applicable on them:

2c. **Finalization of Divorce**

So, if a husband divorces his wife, he cannot after that re-marry her until after she has married another husband and he has divorced her. In that case, there is no blame on either of them if they re-unite provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

Remarks:

A divorce includes taking the oath of abstention by uttering 'Talaq' and refraining from making sexual contact for three consecutive monthly periods. But, settlement by Conciliators is necessary for finalization. Normally, the Conciliators get involved after the third divorce.

But, in special cases, if the Conciliators finalize the divorce after the first divorce (the first oath of abstention followed by the first separation of beds for three consecutive monthly periods), the divorce gets finalized and the husband loses the right to take her back unless she marries another man and gets divorced.

2d. **Concluding Regular Divorce**

When you divorce women and they fulfill the term of their (three monthly periods), either take them back on equitable terms or set them free on equitable terms, but do not take them back to injure them, to take undue advantage; if any one does that, he wrongs his own soul. Do not treat Allah's verses as a jest, but solemnly rehearse Allah's favors on you and the fact that He sent down to you the Book and Wisdom for your

instruction. And guard for the sake of Allah and know that Allah is well acquainted with all things.

When you divorce women and they fulfill the term of their (four months) do not prevent them from marrying their husbands if they mutually agree on equitable terms. This instruction is for all among you who believe in Allah and the Last Day. That is most virtue and purity among you. And Allah knows, and you know not.

Remarks:

In light of the first paragraph, set them free after three monthly periods.

In light of the second paragraph, do not prevent them from marrying another man after four months.

3: **Infant of Divorced Wife**

The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But, he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child and on the heir like that. If they both decide on stopping (stopping to give suck by mother) by mutual consent and after due consultation, there is no blame on them. If you decide on a foster mother for your offspring, there is no blame on you provided you pay what you offered on equitable terms. And guard for the sake of Allah and know that Allah sees well what you do.

4: **Marriage of Widow**

If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days. When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what you do.

Remarks:

A woman needs a certain amount of time to overcome the sorrow of losing her husband. In the case of divorce, this period is four months. However, in the case of death, she needs an additional ten days.

5: **Mutah Marriage**

There is no blame on you in what you display of marriage proposal to women, or conceal it in yourself. Allah knows that you will remember them. But not promise them secretly except that you say a saying honorable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knows what is in your hearts and take heed of Him; and know that Allah is Oft-Forgiving, Most Forbearing.

Remarks:

Mutah Marriage is a controversial matter. So, I explain the above verses in parts:

1. *"There is no blame on you if you make an offer of betrothal or hold it in your hearts"*:

Several people in a society may be interested in a

woman allowing Mutah marriage, but they should keep their desires to themselves and not discuss them widely or frequently. Only offering betrothal is allowed.

2. *"...But do not make a secret contact with them except in terms honorable; nor resolve on the tie of marriage till the term prescribed is fulfilled..."*

This part of the verse mentions three important points to be observed:

2a. **Secret Contact Forbidden:** The parents and Imam of the local Mosque must know about the betrothal and marriage.

2b. **Honorable Term:** It especially includes the amount of dowry, which should be as substantial as possible."

2c. **Iddat:** The period of Iddat must be fulfilled, which is three monthly periods and can be completed in a minimum of two months. However, if the woman is entering a Mutah marriage after a regular marriage or after becoming a widow, the period must be four months or four months and ten days, respectively.

5a: **Mahr (Dowry) in case of Mutah Marriage**

There is no blame on you if you divorce women whom you have not touched, nor you specified for them an obligation *(mahr)*, but bestow on them, the wealthy according to his means, and the poor according to his means. A gift of a reasonable amount is due from those who wish to do the right thing.

And, if you divorce them before you touched them while already you have specified for them an obligation (mahr), then the half of the mahr, unless they remit it, or is remitted

by him in whose hands is the marriage tie; and the remission is the nearest to strong guarding. And do not forget liberality between yourselves—for Allah sees well all that you do.

Remarks:

In a regular marriage, the dowry (mahr) must be given before the groom touches the bride. However, in a Mutah marriage, if the groom gives the dowry beforehand, the bride might leave.

So, in a Mutah marriage, the dowry may be given once the marriage ends. The dowry should be given based on the contract of the marriage and the sexual contact. [Mutah marriage is further discussed in Section 6 of Chapter 4]

Section-43 of Chapter-2 **[Verse 238–245]: As-Salat, Maintenance of women, and Fighting Battles**

Guard strictly the salats, especially the middle salat, and stand before Allah in a devout (frame of mind). If you fear (an enemy), pray on foot or riding, but when you are in security, celebrate Allah's praises in the manner He has taught you—which you knew not.

Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence, but if they leave, there is no blame on you for what they do with themselves, provided it is reasonable; and Allah is Exalted in Power, Wise.

For divorced women maintenance on a reasonable (scale). These are a duty on the guards (Al Muttaqin). Thus, does

Allah make clear His Verses to you in order that you may understand.

Did you not think of those who went forth from their homes in thousands fearing death? Allah said to them, “Die”, and then He restored them to life; for Allah is full of bounty to mankind, but most of them are ungrateful.

Then fight in the cause of Allah and know that Allah hears and knows all things. Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that decreases or increases, and to Him you shall return.

Discussion

Middle Prayer is discussed in Chapter-11.

The above verses establish a mosque based supervision and support system for widows and divorced women, as the verses say: *“These are a duty on the Guards (Al Muttaqin).”* That was a time when many men were participating in military expeditions and battles and many were killed.

Section-44 of Chapter-2 **[Verse 246-260]: Islamic Leadership (Main Discussion)**

Have you not turned your vision to the Chiefs of the Children of Israel after Moses? They said to a prophet among them: "Appoint for us a king that we may fight in the cause of Allah".

Remarks:

Joshua was a helper of Moses. Joshua became the leader after the departure of Moses. He captured Canaan. According to the instructions of Moses, they were not allowed to appoint a king or even tribal chiefs. They lived in Canaan accordingly for about one hundred twenty-five years (1150 BCE to 1025 BCE). In times of crisis, they were led by temporary leaders called Judges. The system was peaceful. Statehood ultimately brings forth wars and internal conflicts.

However, the Jews felt the necessity of a king due to conflicts with neighboring tribes. Some of them were evicted from their homes.

He (Prophet) said: "Is it not possible, if you were commanded to fight, that you will not fight?"

They said: "How could we refuse to fight in the cause of Allah seeing that we were turned out of our homes and our families?" But when they were commanded to fight, they turned back, except a small band among them. But Allah has full knowledge of those who do wrong.

Their Prophet said to them: "Allah has appointed Talut as king over you."

They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted with wealth in abundance?"

He said, "Allah has chosen him above you, and has gifted him abundantly with knowledge and stature; Allah grants His authority to whom He pleases. Allah is All–Embracing, and He knows all things."

And their Prophet said to them: "A sign of his authority is that there shall come to you the Ark of the Covenant with therein of security from your Lord and the relics left by the family of Moses and the family of Aaron carried by angels. In this is a symbol for you if you indeed have faith."

Remarks:

Allah appointed Talut as their king.

Muhammad (pbuh) performed both prophetic and leadership duties himself. His Ummah needed a leader after his death. It is most likely that he nominated Hadrat Ali (R) as the leader to succeed him.

However, Hadrat Ali was only about 32 years old when the Prophet (pbuh) departed, and the people were not ready to obey a young man.

Hadrat Ali was from Makkah, and many in Madinah preferred one of their own to be their leader. At that time, the Roman and Persian Emperors had not yet been defeated, and for them, leadership primarily meant the leadership of Madinah.

Ultimately, the people from the surrounding tribes pledged allegiance (Ba'yah) to Hadrat Abu Bakr, and he became the first leader. Abu Bakr referred to himself as "Caliphatur Rasul," which means "Representative of the Prophet."

The Highest Islamic Leadership (Highest Imam / Caliph) serves as the Guardian of the Islamic Ummah. He oversees the Guards (Al Muttaqin / an unpaid paramilitary force of devout individuals) and collects zakat through mosques at various levels and spends it for the benefit of Islam.

1. **The Seat of Highest Islamic Leadership**

The Seat of Highest Islamic Leadership was the Prophet's Mosque at Madinah. Subsequently, Hadrat Ali shifted the Seat to the Great Mosque of Kufa.

FIGURE 2.27: The Great Mosque of Kufa

Caliph Omar founded the city of Kufa. He settled some Jews in the city who continued living in Arabian Peninsula even after being evicted from Madinah.

Caliph Omar constructed the Great Mosque as well.

"Sources attribute the construction of the Great Mosque of Kufa in the middle of the 7th century to the Caliph Omar. There is a legend that says the edifice was built on a temple constructed by Adam…It is also believed that the angel Gabriel was referring to the mosque when he declared, "Twelve miles of lands from all directions of the mosque are blessed by its holiness …" – Wikipedia, The free Encyclopedia.

There is a reason for Caliph Omar to found the city of Kufa and Caliph Ali to shift the Seat of the Highest Islamic Leadership over there:

Kufa is close to Babylon. In light of the following verses, the area is the center of Islamic Ummah:

> "And this is a Book, which We have sent down, bringing blessings and confirming which came before it, that thou may warn the 'Mother of Cities' and all around her. Those who believe in the hereafter believe in this, and they are constant in guarding their prayers." [Al Quran 6:92]

> "Thus, have We sent by inspiration to thee an Arabic Qur'an that thou may warn the 'Mother of Cities' and all around her. And warn of the Day of Assembly, of which there is no doubt—some will be in the Jannaat, and some in the Blazing Fire.
>
> If Allah had so willed, He could have made them a single people, but He admits whom He wills to His Mercy; and the wrong-doers will have no protector, nor helper." [Al Quran 42:7-8]

Babylon is known as the Mother of Cities. It was the capital of the great Medo-Persian Empires. The city fell into ruins over time, but it had/has surviving extensions, such as Seleucia (the capital of the Grecian Empire), Ctesiphon (the capital of the Persian Empire), Kufa (the capital of the Caliphate), and Baghdad (the capital of the Abbasid Sultan Caliphate and present-day Iraq).

Arabians and Persians had been living around Babylon since ancient times. Therefore, the people living

around the Mother of Cities (Babylon) were Arabs and Persians. These people were primarily targeted for conversion to Islam.

In light of the following verses, the land of Arabs and Persians form the Home of Ummah (Darussalam / Home of Peace). The Home extends from Morocco to the Pamirs. General area Babylon is the Center of Gravity of the land.

> "This is the way of thy Lord, leading straight. We have detailed the verses for those who receive admonition. For them will be a Home of Peace (Darussalam / Home of Ummah / Morocco to the Pamirs) in the presence of their Lord. He will be their protecting Friend, because they practised."
>
> [Al Quran 6:126-127]

FIGURE 2.28: Home of Ummah / Home of Peace / Darussalam

The Roman and Persian emperors were rapidly defeated by the immediate followers of Prophet Muhammad (pbuh). Thus, Islam was preached in the Home of Ummah by defeating the Taghuts (opposing tribal chiefs, kings, and emperors) through Jihad.

The above narration is supported by Islamic history and the map of the Muslim world. The plan of Allah never fails. Today, Islam is a well-established religion with well-defined land.

The Standard Islamic Leadership

Prophet Muhammad (pbuh) did not make any crown, throne, or palace. He did not have bodyguards or ceremonial guards. He did not circulate money. He did not collect tax. He did not make paid army and police. He did not establish any court. He did not have ministers. He did not have Majlis al Shura / Parliament.

So, Prophet Muhammad (pbuh) did not make a government. He fought only to remove the Taghuts (Powers) so that the Idolaters could accept Islam freely and peacefully. He led the people from the Mosque of Madinah.

Prophet (pbuh) sent Amirs (Leaders) in captured areas. They too controlled the people from the mosques. They collected zakat and sent it to Prophet (pbuh) to spend it for Islam.

Therefore, the Islamic Leadership is based in the mosques at different levels. They sit in the mosques and lead regular prayers. They are easily approachable to the people.

So, in the standard scenario, the Highest Islamic Leader or Caliph should be Imam of the Prophet's Mosque or of the Great Mosque of Kufa. However, he can also work from any other prominent mosque.

A National Imam in the chain of Islamic Leadership should lead from a prominent mosque of his state. He is selected by the Highest Islamic Leadership (Caliph).

The National Imam should have Zonal Imams under him, and the Zonal Imams should have Community (Village) Imams under them. The Imams of the community (village) mosques are the grassroots.

The above structure may have additional tiers. The entire Islamic world should be unified under a single leadership, established through a network of mosques at various levels. This leadership does not form or run governments.

The Highest Islamic Leadership (Caliph) is the Commander of the Guards (Al Muttaqin) as well, through a different chain of command. They are like a Paramilitary Force, but unpaid.

Thus, in every Islamic country, there will be two military forces. One is the Forces of Al Muttaqin under the Highest Islamic Leadership, and the other is the National Defense Forces of the state under the National Leadership, which runs the government.

The Home of the Ummah (Darussalam / Home of Peace, spanning from Morocco to the Pamirs) is a vast region encompassing many nations and states. The national or state leadership could be a king, amir, president, or prime minister, who may be selected, elected, or traditionally established. Their responsibilities include circulating money, collecting taxes, maintaining a

paid national army, police, justice system, government departments, and more. However, they should be oath-bound (bayah) to the Highest Islamic Leadership (Caliph) and follow his orders based on the Quran.

The Quran does not mandate that the entire Ummah be governed by a single government. Each country or nation should be governed independently. Otherwise, some nations might feel that they are dominated in the name of Islam.

However, there can only be one Highest Islamic Leadership / Caliph. The entire Islamic Ummah must have a single Highest Islamic Leadership.

> "What! Have they partners, who have established for them some religion without the permission of Allah? Had it not been for the Decree of Judgment, the matter would have been decided between them. But verily the wrongdoers will have a grievous penalty." [Al Quran 42:21]

The national leaders, such as kings, amirs, presidents, and prime ministers, cannot be oppressive because people remain active under the chain of Islamic leadership established through the mosques at different levels. The system is better than democracy where the government is given to a political party for 4 to 5 years, and they do whatever they want.

To conclude, the Sultan Caliphs that hijacked the Caliphate from the mosques are not good examples. One may follow Iran where Imam Khomeini did not take over the Government, but became a Guardian and the Head of the Guards (Islamic Revolutionary Guard Corps).

Islamic Leadership of the Grassroots

The ordinary people living in the villages / communities should be led by the Imams of the village / community mosques.

An Imam of a village / community mosque must be acceptable to the Highest Islamic Leadership.

Dos and Don'ts of the Islamic Leadership

Islamic Leaderships at different levels should exercise their authorities through the mosques at different levels.

An Islamic Leadership should not run a national or state government. Governments often become corrupted and earn bad reputations, which can be counterproductive to the Islamic Leadership. The tasks of circulating money, collecting taxes, maintaining regular army, police, judicial system, utility services, etc., should be managed by national kings / presidents / prime ministers / amirs, governors / similar persons.

The Highest Islamic Leadership may appoint governors, or the governors may be elected by the people from those chosen by the Highest Islamic Leadership. They may also be traditional kings or amirs who must be loyal to the Highest Islamic Leadership.

The governments should maintain the justice systems, but the punishments of the crimes, mentioned in the Quran, must be according to the Quran. And, the system must follow the procedure of the Quran to judge and execute the punishment. The Islamic Leadership remains observant.

Salat and Zakat often come together in the Quran. So, both are based in the mosque. Zakat must be collected by the mosques. It should be sent to the Highest Islamic Leadership to spend for Islam.

A person should pay Zakat to the mosque in his area. If he pays to any other, it should be considered as Sadaqa (charity), not Zakat. The sadaqa is for the people mentioned in the Quran. One can give it directly.

> "Alms (Sadaqa) are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been reconciled (to Truth); for those in bondage and in debt; in the cause of God; and for the wayfarer: (thus is it) ordained by God, and God is full of knowledge and wisdom." [Al Quran 9:60]

The rate of Zakat may be fixed by the Highest Islamic Leadership (Caliph). It may not be 2.5 percent in all cases, at all times. But he cannot forgive it totally. The Highest Islamic Leadership allocates and spends Zakat according to a planned strategy aimed at improving the welfare of the Ummah.

Limitations of Islamic Leadership

Following limitations are imposed by Islam.

- The Islamic Leadership has no power inside the perimeter of a Muslim's house. Actually, none has authority to enter a Muslim's house until the owner of the house allows entry. A person is considered as the

King of his house, and he can do whatever he may want to do inside his house, without affecting the society.

- Islamic Leadership cannot devise new laws and punishments; it can only direct the execution of laws that are clearly mentioned in the Quran along with their prescribed punishments. These laws primarily relate to theft, sexual crimes, murder, usury, and creating disorder on the land. For example, the Quran does not suggest a punishment for drinking wine, so an Islamic court cannot punish someone for drinking. Similarly, it cannot punish someone for not wearing a hijab because the Quran does not prescribe a punishment for breaking the hijab.

- Other rules for running the country and government establishments may be made by the governors, such as kings, presidents, prime ministers, parliaments, etc. However, they should fear Allah when deciding the punishment for an offense.

- Islamic Leadership should not create unnecessary laws that the Prophet (pbuh) did not establish, such as prohibiting women from driving cars, forbidding women from moving alone, mandating that men must keep beards, or banning people from eating in public places during the month of Ramadan. The Quran is exhaustive regarding religious rules and punishments.

- The Highest Islamic Leadership cannot enforce hijab by force (by Al Muttaqin or by Police). In light of the

Quran, they can only advice to wear the hijab.

- Only the sexual intercourse without marriage is punishable offence; other sexual activities, such as seeing, touching, etc., have no punishment in the Quran. So, Islamic Leadership cannot stop the mixing of man and woman by force. However, he can advise.

- An Islamic Leader may not like cinema, singing, dancing, etc., as Prophet (pbuh) did not like; but he cannot stop these, because Prophet (pbuh) did not stop, and the Quran is silent about these matters.

- Islamic Leadership cannot stop free thinking by disbanding the books and videos. However, he should have matching counter measures. For example, Prophet (pbuh) had Pet Poets to counter opposing poetry. If one's entertaining narration mislead people from the Path of God without knowledge and throw ridicule the action according to Section-2 of Chapter-31 should be taken.

- In reality, the Kings, Amirs, Governors, Ministers, Leaders, and General People happily follow the Highest Islamic Leadership (Caliph). They are proactive in following the orders. So, he should be careful in talking—he cannot make everybody an angel.

When Talut set forth with the armies, he said, "Allah will test you at the stream: if any drinks of its water, he goes not

with my Army; only those who taste not of it go with me; a mere sip out of the hand is excused."

But they all drank of it, except a few. When they crossed the river—he and the faithful ones with him—they said, "This day we cannot cope with Goliath and his forces". But those who were convinced that they must meet Allah, said, "How oft by Allah's will has a small force vanquished a big one? Allah is with those who steadfastly persevere".

When they advanced to meet Goliath and his forces, they prayed, "Our Lord! Pour out constancy on us and make our steps firm; help us against those that reject faith".

By Allah's will, they routed them, and David slew Goliath, and Allah gave him power and wisdom and taught him whatever He willed.

And did not Allah check one set of people by means of another, the Earth would indeed be full of mischief. But Allah is full of bounty to all the Worlds.

These are the verses of Allah; We rehearse them to you in truth; verily you are one of the apostles.

Remarks:

Here the need to obey leadership is highlighted with the story of Talut (Saul).

They asked God for a king through their Prophet Samuel. But when God nominated Talut, they were not proactive to accept him. And when Talut was moving for a battle, most of them disobeyed his order.

However, the Forces of Talut defeated the Forces of Goliath.

Goliath was a gigantic warrior and was feared by the people. David killed Goliath. Talut was happy on David and gave him his daughter in marriage.

Talut ruled from 1025 BCE to 1007 BCE. After Talut, David became King. David is famous for his songs.

After David, his son Solomon became the King. During his time, the Kingdom rose to the pick of its glory. He made the First Temple on the Mount of Jerusalem.

Those apostles We endowed with gifts, some above others: to one of them Allah spoke; others He raised to degrees; to Jesus the son of Mary, We gave clear (Signs) and strengthened him with the Holy Soul.

If Allah had so willed, succeeding generations would not have fought among each other after Clear (Signs) had come to them, but they to wrangle—some believing and others rejecting.

If Allah had so willed, they would not have fought each other, but Allah fulfills His plan.

Remarks:

After the death of Solomon, many of the Jews revolted. They wanted heavy yoke (religious rule) mounted on them to be removed. Ultimately, the kingdom was divided into two kingdoms.

Crisis arises in an Ummah when some people believe, and others reject. Therefore, spreading the teachings of Islam and maintaining the societies under the local mosques are necessary.

But, what Muslims did?

The Jews divided after three kings: Saul, David, and Solomon; Muslims divided after three Caliphs: Abu Bakr, Omar, and Othman. If Muhammad (pbuh) were not the last prophet, we would know what we are!

However, after the division, many Jews began to worship the idol of Baal, but Muslims remained Faithful to God.

The Quran has given utmost impotence on Faith building. It is one of the major causes for which Muslims have not deviated from Islam at personal level at least, and the same Quran is followed by all.

Another factor contributing to the survival of Islam is mosque-based societies. Prophet Muhammad (pbuh) practically demonstrated in Madinah how such a society should function. He established cultural norms among Muslims. The Islamic leadership at national and international levels may diminish, but the Islamic system, despite being significantly weakened, endures at the social level, awaiting revitalization.

In this respect, we should understand the evolution of Islamic Leadership too, and decide our future acts.

The Evolution of Islamic Leadership

The matter is discussed under the following headings:

- Lack of Knowledge on the Quran
- The Great Disaster of Karbala and the advent of Sultan Caliphs
- Subsequent Sultan Caliphates
- Reviving Islamic Leadership

1. **Lack of Knowledge on the Quran**

Allah repeatedly called to think on the Quran, but Muslims do not think as it should be thought. One picks up a verse from somewhere and tries to explain it with the Hadiths. But Prophet (pbuh) never explained the Quran. He was forbidden to do it. Moreover, he burned the Hadiths that were written by the Sahabah.

Many common people were misguided by pious looking people who did not have genuine knowledge of the Quran.

It was one of the major cause for which the standard Islamic Leadership got destroyed.

2. **The great disaster of Karbala and the advent of Sultan Caliphs**

It was Muawiyah who destroyed the Standard Islamic Leadership and established kingship. Subsequent Caliphs followed him. They hijacked the title of Caliph. They used to be called Sultan Caliphs. The Sultan Caliphs were actually Emperors.

Muawiyah joined Muslims after the capture of Makkah. Subsequently, he got the Governorship of Damascus. The City was a forward Headquarters of the Roman Byzantine Empire. Thus, Muawiyah got readymade Palaces, Local Army, Forts, and Government Machineries left by the Romans.

Damascus and surrounding area was full of Christians who did not convert by then. Muawiyah married a Christian woman. She was daughter of Bahdal Ibn Unayf,

the Chief of an influential Christian Tribe (Kalibite Tribe). The local Christians were highly impressed.

The Byzantines were trying to return with the help of local Christians, but the local Christians preferred to support an Arab leader (Muawiyah) instead of a European Emperor.

However, the diplomacy of marriage was not necessary. Islam was rising at that time, and nothing could stand in front of it. It is likely that Allah arranged the security of Arab Christians in this way. They too are an Ummah in the religion of Abraham. In fact, they listened to the call of God before the rest of the Arabs. However, Christianity has greatly deviated. They should become Muslims now.

In those days, many Arabians used to send their babies to grow with the nomad tribes so that they become fit to survive in the harsh terrain. Muawiyah sent his son, Yazid, to his mother's tribe. Thus, Yazid became more of a Christian than a Muslim.

After Hazrat Ali, the people of Madinah elected Hadrat Hasan ibn Ali as the Caliph. Muawiyah neutralized Hadrat Hasan through a treaty. The terms of the treaty stipulated that Muawiyah would become Caliph but would not nominate a successor.

Hadrat Hasan was killed by poisoning in 670 CE. Later, in 676 CE, Muawiyah nominated his son Yazid as his successor.

After the death of Muawiyah, Hadrat Husayn ibn Ali, younger brother of Hadrat Hasan, was going to Kufa to rule as a Caliph from the Great Mosque of Kufa. Hadrat Husayn had his family and a few Al Muttaqin with him. Yazid attacked them with his regular Army assisted by

Syrian tribal forces and killed them on the way to Kufa at Karbala.

Subsequently, Yazid invaded Madinah and punished the people with massive killing and destruction. The city was plundered for three days, and around one thousand women were raped.

Many Sahabah from Madinah were killed in the battles of Camel and Siffin. Yazid killed many of the rest.

After the death of Prophet Muhammad (pbuh), if the people of Madinah selected Hadrat Ali as the Caliph, they and their children would not die in this way. Prophet (pbuh) clearly nominated Hazrat Ali as the next Leader.

3. **Subsequent Sultan Caliphs**

As the time passed, Abbasids appeared in place of Umayyads, but they too did not revive the standard Islamic Leadership. They ruled as Sultan Caliphs.

Another two branches of Sultan Caliphs appeared in Africa (Fatimids and Al Mohad).

The last Sultan Caliphs appeared in Turkey. It diminished after the First World War.

The Sultan Caliphs were actually Emperors holding the title of Caliph so that nobody rises as a Caliph from the Mosques of Madinah or Kufa. They kept the Mosques under guards.

Some of them upheld the Sunnah and gave the religion a different look, even though Prophet Muhammad (pbuh) clearly ordered the Hadiths to be burned. In terms of prayers, we should follow the traditions set in the mosques of Madinah or Kufa. In Madinah, the Prophet (pbuh) established the tradition,

and in Kufa, Hazrat Ali did. The Hadith and Sunnah are discussed in Section 2 of Chapter 31.

4. **Reviving Islamic Leadership**

In 1979, the Islamic Leadership has revived in Iran. The Leadership matches the guidelines of the Quran. They maintain the Guards (Al Muttaqin).

In the last 40 years, they have produced the Fourth Generation Fighter Aircraft. They have produced jet engine, advanced submarines, and missiles with hi-tech guidance system. They have put satellites in the space. It is because of the help of Allah. They are happy now and dedicated to their jobs.

Similar development has been made by Turks. However, Turkey lacks well organized religious establishments.

O you who believe! Spend out of that with which We have provided for you before a Day comes when there will be no bargaining, nor friendship, nor intercession. Those who reject Faith, they are the wrongdoers.

Remarks:

In above verses, Muslims are called to spend for Islamic Leadership. Spending for Islamic Leadership relates to Faith in cases. If Islamic Leadership needs money for the preparation of a Jihad, and if a person having ability does not donate, the person may be a hypocrite. So, the verses talk about the Rejecters of Faith concurrently.

Allah! There is no god but He, the Living, the Self–subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the Skies and Lands. Who is there can intercede with Him except by His permission? He knows what is before or after or behind them. Nor shall they compass aught of His knowledge except what He willed. Extends His throne (Kursi) into the Skies and Lands, and the guarding of both of them (Samawaat and Jannaat) does not tire Him; for He is the Most High, the Supreme.

Let there be no compulsion in religion; Truth stands out clear from error. Whoever rejects evil and believes in Allah has grasped the most trustworthy hand-hold that never breaks. And Allah hears and knows all things.

Allah is the protector of those who have faith—from the depths of darkness He will lead them forth into light. Of those who reject faith, the patrons are *Taghut*—from light they will lead them forth into the depths of darkness. They will be companions of the Fire to dwell therein.

Remarks:

The first verse of the above passage is known as Ayatul-Kursi. This is where the policy for selecting the leadership of the Ummah (Caliph/Highest Imam) should have been given, but instead, Allah provided Ayatul-Kursi, which narrates His absolute power and control. In reality, a fixed policy for selecting a leader for more than a billion people, comprising many races and languages (the Muslim Ummah), is not feasible—an Arab would not follow a Persian, and a Persian would not follow a Turkic man. Thus, through Ayatul-Kursi, the Quran highlights that Allah will appoint the Caliph.

Allah is the Absolute Ruler of the universes. He oversees the Muslim Ummah and revives them from absolute decline. Thus, He raises the leadership of the Ummah (Caliph/Highest Imam). Muslims are to know him and follow him to fulfill the orders of the Quran.

It otherwise means that Muslims should not fight to establish the Caliphate. Fighting to establish the Caliphate only brings more fighting, and it divides Muslims into factions. The fighting between Hazrat Ali (R) and Muawiyah divided Islam into Shiaism and Sunnism; fighting between Arabs and Turks further divided Sunnis into Sunnism and Wahism, and these conflicts caused many deaths.

However, the last paragraph of above verses clearly instructs us to repel the Taghuts. If people repel the Taghut, the help of Allah to establish the leadership of the Ummah (Caliph) will come.

Finally, in Chapter-42, the Quran says to stand steadfast with the Quran and love Ahl al-Bait. If one from the descendant of Prophet Muhammad (pbuh) becomes Caliph, everybody accepts him.

Have you not turned your vision to one who disputed with Abraham about his Lord, because Allah had granted him Power (Nimrod the Taghut)?

Abraham said: "My Lord is He Who give life and death".

He said, "I give life and death".

Said Abraham: "But it is Allah that causes the sun to rise from the East—do you then cause him to rise from the West".

Thus, was he confounded who rejected faith. Nor does Allah give guidance to a people unjust (people that follow Taghut).

Remarks:

Abraham defeated Taghut (Nimrod, the Taghut) by arguments. Ultimately, he suffered and left the country for safety. A simple Muslim can oppose the Taghut in the way of Abraham.

If a Muslim regional King, Amir, President, or Prime Minister becomes a Taghut, he can be opposed as the verses dictate. The verses authorize verbal opposition against him.

Many think “People” as the source of power. But, it is God Who created Earth, Moon, Sun and Stars. He sustains and evolves the creations personally. So, we too should follow the divine laws.

If a Taghut organizes the Hypocrites (Munafiqun) against the Muslims or the Highest Islamic Leadership (Caliph), he can be fought according to Chapter 4 of the Quran. However, the order to fight must come from the Highest Islamic Leadership. Only the Highest Islamic Leadership can declare a person a Hypocrite (Munafiq), and only he can order an offensive jihad.

Or, the similitude of one who passed by a hamlet all in ruins to its roofs—he said, "Oh! How shall God bring it to life after its death?" But, God caused him to die for a hundred years then raised him up. He said, "How long did you remain?" He said, “A day or part of a day". He said, "Nay, you have remained a hundred years, but look at your food and your drink, they show no signs of age and look at your donkey! And thus, We have made of you a Sign unto the people. Look further at the bones, how We bring them

together and clothe them with flesh". When this was shown clearly to him, he said, "I know that God has power over all things."

Remarks:

The Babylonian Emperor Nebuchadnezzar destroyed Jerusalem, including the First Temple, and took the Jews in Babylon. The Babylonian Captivity lasted for about 50 years.

The world was full of disbelievers at that time. However, the Jews, though deviated, were believers in one God. Seeing the utter destruction of the Temple and the city of Jerusalem, Uzayr (Ezra, the last High Priest of the First Temple) said, *"Oh! How shall God bring it to life after its death?"*

Allah made Uzayr die. Decades later, Babylon was captured by Cyrus the Great. He released the Jews and allowed them to return and rebuild the Temple. Within a hundred years, Jerusalem returned to its previous state. Then Allah brought Uzayr back to life. To him, a hundred years seemed like a day or part of a day. He would have thought the destruction a dream if he had not been shown the condition of his donkey.

Thus, Allah can revive from the complete fall anytime later. Genghis Khan destroyed Iran and its population. His grandson, Halagu Khan, destroyed Baghdad. It seemed that the Islam had been destroyed. But it revived.

Islam was again defeated in the First World War. It is reviving now.

Thus, the above story of Uzayr tells Muslims not to be disheartened.

Many died. But people should not be sorry for them. Everybody has to die one day. Allah will bring them back to life on the Day of Judgment, as the following story of Abraham narrates:

Behold! Abraham said, "My Lord! Show me how You give life to the dead." He said, "Do you not then believe?" He said, "Yea! But to satisfy my own undertaking." He said, "Take four birds, tame them to turn to you, put a portion of them on every hill, and call to them—they will come to you with speed. Then know that Allah is Exalted in Power, Wise."

Remarks:

Allah will resurrect everybody on the Day of Judgment but Nimrod, the Taghut, had no power on life and death—he could not make one alive, and he could not make Abraham dead.

So, it is wise to remain in the side of Allah, by supporting the Islamic System and the Highest Islamic Leadership / Caliph.

Note:

Pease read Chapter 31 and Chapter 42 for additional discussion on Islamic Leadership.

Section-45 of Chapter-2 **[Verse 261–274]: Spend in the Way of Allah**

The parable of those who spend their substance in the way of Allah is that of a grain of corn; it grows seven ears and each ear has a hundred grains—Allah gives manifold increase to whom He pleases, and Allah cares for all, and He knows all things.

Those who spend their substance in the cause of Allah and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord, on them shall be no fear, nor shall they grieve.

Kind words and the covering of faults are better than charity followed by injury; Allah is free of all wants and He is Most-Forbearing.

O you who believe, cancel not your charity by reminders of your generosity or by injury like those who spend their substance to be seen of men but believe neither in Allah nor in the Last Day. They are in parable like a hard barren rock on which is a little soil—on it falls heavy rain, which leaves it a bare stone. They will be able to do nothing with aught they have earned. And Allah guides not those who reject faith.

And the likeness of those who spend their substance seeking to please Allah and to strengthen their souls is as a garden high and fertile; heavy rain falls on it, but makes it yield a double increase of harvest; and if it receives not heavy rain, light moisture suffice it. Allah sees well whatever you do.

Do any of you wish that he should have a garden with date-palms and vines, and streams flowing underneath, and all kinds of fruit—while he is stricken with old age and his

children are not strong that it should be caught in a whirlwind with fire therein, and be burnt up? Thus, does Allah make clear to you Verses that you may consider.

O you who believe, give of the good things which you have earned and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad in order that out of it you may give away something, when you yourselves would not receive it except with closed eyes; and know that Allah is free of all wants and worthy of all praise.

The Satan threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties. And Allah cares for all and He knows all things.

He grants wisdom to whom He pleases; and he, to whom wisdom is granted, receives indeed a benefit overflowing—but none will grasp the message but men of understanding.

And whatever you spend in charity or devotion, be sure Allah knows it all, but the wrongdoers have no helpers.

If you disclose charity, even so it is well, but if you conceal them and make them reach those in need, that is best for you; it will remove from you some of your evil. And Allah is well acquainted with what you do.

It is not required of you to set them on the right path, but Allah sets on the right path whom He pleases. Whatever of good you give, benefits your own souls, and you shall only do so seeking the Face of Allah.

Whatever good you give shall be rendered back to you, and you shall not be dealt with unjustly.

For those in need, who in Allah's cause are restricted and cannot move about in the land seeking—the ignorant man thinks because of their modesty that they are free from want—you shall know them by their mark; they do not beg

the people at all; and whatever of good you give, be assured Allah knows it well.

Those who spend of their goods by night and by day in secret and in public have their reward with their Lord; on them shall be no fear, nor shall they grieve.

Section-46 of Chapter-2 **[Verse 275-281]: Usury**

Those who devour usury will not stand except as stands one whom Satan by his touch has driven to madness. That is because they say, "Trade is like usury", but Allah has permitted trade and forbidden usury. Those who after receiving direction from their Lord desist shall be pardoned for the past, their case is for Allah, but those who repeat are companions of the fire. They will abide therein.

Remarks:

While talking about *riba* (increase / interest of loaned money), the Quran has brought business in it. It declares business as halal and usury as haram *(That is because they say, "Trade is like usury", but Allah has permitted trade and forbidden usury).* There are points to understand in this Verse:

One can provide loan to a business firm and can take benefit from it if one fulfils following conditions:

a. One takes benefit if the business is making profit.
b. One shares the burden of loss.
c. One makes the written deed of transaction (discussed in the verses of the next Section).
d. One does not keep anything in mortgage and does not claim the amount one provided if the business

is finally lost, and the amount could not be recovered from the dead business.

In cases, the owner of a business does not want to sale the share of business, so he takes loan. But, to a provider of loan, it may be an investment in business. It should be recorded accordingly in the deed of transaction (discussed in the verses of the next Section). Then the provider of loan can share profit / loss.

In a big business firm, the profit and loss may not be calculated in every month, but a loan giver may need the profit of his investment every month. So, he can take money from the business in fixed rate on projected profit, even if the business may be losing at that time—it is halal because the profit or loss of a big business is not a matter of short time, and in above verse, the business is declared halal. Here main point is that he cannot go beyond the business. For example, if the business is finally lost, he can claim his money from the money that is recoverable from the dead business; but if it does not cover, he cannot ask to fulfill the amount from other source that the person running the business may have. If he does it, he will go beyond the business and whatever benefits he has taken from the beginning to the end would be considered as usury (*riba*).

The loan provider must not keep anything in mortgage. If he has kept anything in mortgage, he has already put a hand beyond the business, so he is taking usury. He will only make the written deed of transaction.

However, pledge with possession is allowed during a travel (discussed in the verses of the next Section).

Therefore, taking interest from a Bank is halal, if the bank fulfills following conditions:

a. The bank invests from the deposits of Accounts where depositors are agreed to invest in business and ready to accept loss. The depositors agree as well to make a common fund and take benefit or share loss on flat-rate from overall benefit or loss. The Accounts may have a different name, such as “Business Account”.
b. The bank takes benefit from the business in which it invests.
c. The bank keeps written deed of business where no option is kept to go beyond the business establishment to recover the capital amount in case the business is closed down due to loss or any other reason.
d. The bank does not keep anything in mortgage. The bank may keep ownership of a part of the business in which it is investing.
e. The system is better suitable in an Islamic Country where punishment of theft is cutting of hand. Otherwise, money provided by the bank may be stolen showing loss.

Finally, the verses declare the taking of usury as sin, but it does not declare the giving of usury as sin. So, a person giving interest is not in sin.

Allah will deprive usury of all blessing but will give increase for deeds of charity; for He loves not creatures ungrateful and wicked.

Remarks:

The Quran forbids usury (riba). But, in a Muslim society, a person may need money on loan. A system of providing loan would not run without any profit / service charge.

So, taking ‘Single Usury’ is allowed in the following verse:

> “O ye who believe, devour not usury doubled and multiplied, but fear God; that ye may prosper.”
> [Al Quran 3:130]

The Single Usury may be explained as an interest that is fixed at the time of giving loan. The amount of usury must not be more than the capital amount.

The amount must not increase if the debtor overshoots the time or fail to repay number of installments.

Those who believed, and did deeds of righteousness, and established salat, and gave zakat will have their reward with their Lord; on them shall be no fear, nor shall they grieve.

O you who believe! Guard for the sake of Allah and give up what remained of usury if you are indeed Believers. If you do it not, take notice of war from Allah and His apostle. But if you turn back, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly.

Remarks:

By declaring the war in above verses, the power is given to the Prophet (pbuh), and to the Highest Islamic Leadership (Caliph) after him on the lenders of money, such as on the Banks. The powers are described in the verses above.

The favors given to the debtor is described in the following verses.

The Highest Islamic Leadership may exercise his power through the governments of the Islamic countries.

If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew. And guard against the Day when you shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

Section-47 of Chapter-2 **[Verse 282-284]: Transaction**

O you who believe, when you deal with each other in transactions involving future obligations in a fixed period of time reduce them to writing.

Let a scribe write down faithfully as between the parties. Let not the scribe refuse to write, as Allah has taught him, so let him write. Let him who incurs the liability dictate but let him guard for the sake of His Lord God and not diminish aught of what he owes.

If the party liable is mentally deficient or weak or unable himself to dictate, let his guardian dictate faithfully. And get two witnesses out of your own men; and if there are not two men, then a man and two women, such as you choose for witnesses so that if one of them errs, the other can remind her.

The witnesses should not refuse when they are called on.

Disdain not to reduce to writing for a future period whether it be small or big—it is more just in the sight of Allah, more suitable as evidence, and more convenient to prevent doubts among yourselves.

But if it be a transaction, which you carry out on the spot among yourselves, there is no blame on you if you reduce it not to writing. But take witness whenever you make a commercial contract and let neither scribe nor witness suffer harm. If you do, it would be wickedness in you. So, guard for the sake of Allah—for it is Allah that teaches you; and Allah is well acquainted with all things.

If you are on a journey and cannot find a scribe—a pledge with possession; and if one of you deposits a thing on trust with another, let the trustee discharge his trust, and let him guard for the sake of his Lord. Conceal not evidence; for whoever conceals it his heart is tainted with sin; and Allah knows all that you do.

To Allah belong all that is in the Skies and all that is on the land. Whether you show what is in your minds or conceal it, Allah calls you to account for it. He forgives whom He pleases and punishes whom He pleases; for Allah has power over all things.

Section-48 of Chapter-2 **[Verse 285-286]: Honor of Sahabah and Concluding Prayer**

The Apostle believes in what has been revealed to him from his Lord, as do the Men of Faith; each one believes in Allah, His angels, His books, and His apostles.

"We make no distinction between one and another of His apostles", and they say, "We hear, and we obey; your forgiveness Our Lord, and to You is the end of all journeys—on no soul does Allah place a burden greater than it can bear; it gets every good that it earns, and it suffers every ill that it earns—our Lord, condemn us not if we forget or fall into error; our Lord, lay not on us a burden like that which You

did lay on those before us; our Lord, lay not on us a burden greater than we have strength to bear; blot out our sins, and grant us forgiveness; have mercy on us. You are our Protector; help us against those who stand against Faith."

Remarks:

In the first paragraph of above Verses, 'Men of Faith' are mentioned with the Apostle. So, in this section, "Men of Faith" are "Sahabah". Allah certifies them: *"Each one believes in Allah, His angels, His books and His Apostles".*

They heard and obeyed. The second paragraph describes their prayer.

Looking back into the history, we observe that they fulfilled their mission extremely well. May Allah bless them all.

بسم الله الرحمان الرحيم

In the name of God, Most Gracious, Most Merciful
Scientific Tafsir of the Quran
Part 1 of 3 [Chapter 2 to 9]

THE WAR BOOK / FURQAN
[Chapter 3 to 9]

Introduction of the War Book [Chapter-3 to 9]

People have wrong idea that the "Furqan" is another name of the "Quran". Actually, the Furqan is a part of the Quran. It is understood from the following verses:

> “It is He Who sent down to thee (to Muhammad) the Book in Truth (the Quran) confirming that was before it,
> and He sent down the Torah (to Moses),
> and the Gospel (to Jesus).
> From (here at Chapter-3) before 'Guidance for Mankind' (that starts at Chapter-10) sent down the "Furqan" as well (to Muhammad).
> Then those who reject faith in the verses of Allah will suffer the severest penalty; and Allah is Exalted in Might, Lord of Retribution.” [Al Quran 3:3-4]

According to above verses, the Furqan starts at Chapter-3 and ends before the “Guidance for Mankind”. The “Guidance for Mankind” starts at Chapter-10. Therefore, the Furqan starts at Chapter-3 and ends at Chapter-9. The Furqan is a Book like the Torah, the Gospel, and the Quran.

We find that the Furqan (Chapter 3 to 9) guided the Guards (Al Muttaqin) through the path of struggle and warfare (jihad) with a view to establish the ummah and their home (extending from Morocco to the Pamirs). So, I have translated the "Furqan" as the "War Book".

Such Book was also given in the Torah where it is called "War Scroll". It is found with the Dead Sea Scroll.

Therefore, the Part-1 of the Quran (Guidance for the Guards) has two major portions:

- Chapter-2 constitutes the Ummah of Prophet Muhammad (pbuh) by giving out the direction of prayer (Qiblah) and the basic laws.
- Chapter-3 to Chapter-9 is the War Book that established the Ummah and their Home extending from Morocco to the Pamirs. Now it protects Islam in the Home.

[Furqan is further discussed in Section-2 of Chapter-3.]

Preaching Strategies of the Quran

The Quran gives two Preaching Strategies. One is for the Home of Ummah (Morocco to the Pamirs), and the other is for the rest of the world. The strategies are discussed under the following headings:

1. What is Darussalam (Home of Peace)?
2. Preaching Strategy in Darussalam.
3. Preaching Strategy beyond Darussalam.
4. Conclusion.

1. What is Darussalam (Home of Peace)?

If a nation (ummah) is raised, their land (home) should be identified. Israel was raised as a nation through Moses. Allah pointed out Canaan as their home. Similarly, when Allah created the ummah of Prophet Muhammad (pbuh), He pointed out its home:

> "For them will be Darussalam (Home of Peace) in the presence of their Lord: He will be their Protecting Friend, because they used to do. [Al Quran 6:127]

In light of the following verses, the Darussalam (Home of Peace) extends from Morocco to the Pamir Mountains:

> "And this is a Book, which We have sent down, bringing blessings and confirming which came before it, that thou may warn the 'Mother of Cities' and all around her. Those who believe in the Hereafter believe in this, and they are constant in protecting their connection (salat)." [Al Quran 6:92]

We are to identify the 'Mother of Cities' to identify the area given to Prophet Muhammad (pbuh) for preaching Islam. Ultimately the area became the Home of Peace (Darussalam / Home of Ummah).

According to Holy Bible, Babylon was the first city of mankind, and it can be called 'Mother of Cities':

> "Now the whole earth had one language and the same words. 2 And as people migrated from the east, they found a plain in the land of Shinar and settled there. 3 And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar. 4 Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." 5 And the LORD came down to see the city and the tower, which the children of man

had built. 6 And the LORD said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. 7 Come, let us go down there and confuse their language, so that they may not understand one another’s speech.” 8 So the LORD dispersed them from there over the face of all the earth, and they left off building the city. 9 Therefore its name was called Babel (Babylon), because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth” [Genesis 11:1-32, Holy Bible (ESV)]

Babylon was central to Mesopotamia. Mesopotamia is the oldest civilization of the world—over 7000 years old. The Great Empires of ancient Mesopotamia were Sumer, Elam, Akkad, Mari, Babylon and Assyria. Subsequently, Babylon became the Capital of Grecian and Persian Empires.

The later Headquarters of Grecian Empire, Seleucia, and the later Headquarters of Neo-Persian Empire, Ctesiphon, were extensions of Babylon.

The city-life started from Babylon. It can be called the 'Mother of Cities'.

Who are the people around the city?

As it is said in the above verses, the builders of ancient Babylon came from the east (Iran). They built the settlements in the fertile land between Tigris and Euphrates rivers. So, the people around the city were Arab and Persian people.

“Thus, have We sent by inspiration to thee an Arabic Qur'an that thou may warn the Mother of Cities and

all around her, and warn of the Day of Assembly, of which there is no doubt; some will be in the Jannaat, and some in the Blazing Fire." [Al Quran 42:7]

According to the above verse, Prophet Muhammad was instructed to warn the people living around the 'Mother of Cities'. Ultimately, he preached through the way of jihad (struggle and warfare). After the *Taghuts* (Powers) had been neutralized, Arabs and Persians swiftly became Muslims and their land became the Primary Muslim Territory (Darussalam / Home of Peace). The land of Arabs extends up to Morocco, and the land of Persians extends up to the Pamir Mountains. The Furqan (Chapter-3 to 9) of Part-1 formulated the Path of Jihad.

FIGURE. IWB 1: Darussalam

The Quran is in Arabic, but Persians do not speak Arabic. So, the next verse was revealed:

> "If Allah had so willed, He could have made them a single people, but He admits whom He will to His Mercy, and the wrong-doers will have no protector, nor helper." [Al Quran 42:8]

However, there are many Arabic words (around 60%) in Persian language. One that is learning Persian starts understanding the Quran.

Hazrat Ali moved the Headquarters of Islamic Caliphate in Kufa, a city at 64 km south of ancient Babylon. Sahabah used to call Kufa as Darussalam probably because it was the capital of Darussalam. Later, Baghdad, a city at about 90 km north of Babylon, was the center of Islamic Caliphate for about 500 years. Kufa and Baghdad are the extensions of Babylon.

> "But God does call to the Darussalam (Home of Peace / Morocco to the Pamirs). He does guide whom He pleases to a way that is straight." [Al Quran 10:25]

The Jihad is a responsibility of the Highest Islamic Leadership (Prophet / Caliph / Highest Imam). One cannot fight an offensive jihad without his permission. He is aided by the Guards (Muttaqin) who are oath *(bayah)* bound to the Leadership to fight for the cause of Islam.

The Darussalam (Home of Ummah / Morocco to the Pamirs) is already established by the Sahabah and their followers up to third generation. Now the Guards (Al Muttaqin) are to protect mainly.

Jesus felt for the Muslims around Babylon, as it is narrated in the following verse:

> "She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son. Greet one another with the kiss of love. Peace to all of you who are in Christ."
>
> [1 Peter 5:13-14, Holy Bible (ESV)]

Peter was one of 12 Companions (Hawariyyun) of Jesus Christ.

Note:

In Holy Bible, Babylon is also painted as a cursed city. There are Prophecies in the New Testament that describe the destruction of Babylon. But when Jesus was living, the city was already in ruins; and according to Holy Bible, it was never to be rebuilt. So, it is not the ancient Babylon (Mother of Cities) that is cursed; it is the Daughter of Babylon. In Holy Bible, the Daughter of Babylon is called Mystery Babylon as well. The Prophecies of Holy Bible indicate that it may be Rome. The matter is discussed in Section-13 of Chapter-6.

Some has the idea that the 'Mother of Cities' means 'Makkah'. But the activities of Prophet (pbuh) and his immediate followers show their idea false. They did not preach Islam in and around Makkah only. More than 1400 years have passed. Looking back into the history and the present world map we clearly understand that the Quran meant 'Babylon' by 'Mother of Cities'. The plan of Allah

never fails. It has been fulfilled over the periods of several generations. Islam is called the religion of Abraham. So, in the long run, Islam had to be victorious over Babylon from where Abraham was evicted.

2. **Preaching Strategy in Darussalam (Home of Ummah / Morocco to the Pamirs)**

Moses went to Egypt with nine signs but the people could not accept his religion because of Pharaoh and his Chiefs (Tribal Chiefs) who were in Power and did not want any change. Thus the lesson was learnt that the Taghuts (Powers) were to be removed for the preaching of Islam.

The condition of Arabian Peninsula was the same as Egypt. In the life of Makkah, Prophet Muhammad (pbuh) found a few dedicated followers who later formed the nucleus of Muttaqin (Guards).

In the life of Madinah, he received the Furqan. The Furqan guided the Muttaqin through the Path of Jihad that defeated the Taghuts such as opposing Tribal Chiefs, Kings, Persian Emperor, and Roman Byzantine Emperor. So, the Idol Worshippers could accept Islam in peace and safety. It flared up the conversion in many folds and Islam was established in the Home of Ummah (Darussalam / Morocco to the Pamirs).

3. **Preaching Strategy beyond Darussalam (Home of Ummah / Morocco to the Pamirs)**

The preaching of Islam in the way of struggle and warfare (jihad) is not allowed beyond the Home of Ummah (Darussalam / Morocco to the Pamirs). In light of Part 2 of

the Quran (Hudan lil Nas), the Islam is supposed to be preached beyond the Home of Ummah by Sufis (Saints) and *Daees* (Preachers) mainly.

So, the examples of Khidr and Seven Sleepers are given in Part-2. In reality, the Sufis preached Islam beyond the Home of Ummah (Darussalam / Morocco to the Pamirs) in the lands of Turkic, Indian, Malaysian, and Indonesian people.

> "If it had been thy Lord's will, they would all have believed—all who are on earth! Will thou then compel mankind, against their will, to believe!
>
> No soul can believe, except by the will of God, and He will place doubt on those who will not understand." [Al Quran 10:99-100]

Allah wants the people to understand the Quran. If a person tries to understand, Merciful Allah may make him a Believer.

The concept of the Darussalam (Home of Ummah / Morocco to the Pamirs) relates to the Preaching Strategies mainly. The Preaching Strategy for Darussalam is different because the people were under strong tribal leaderships (Taghuts) and mighty emperors (Taghuts). They could not accept Islam until the Taghuts were removed by physical fighting (jihad).

Common War Books

Every major nation has a War Book that narrates the Principle of War.

"Principles of Warfare are the evolved concepts, laws, rules and methods that guide the conduct of combat related

activities during conflicts. Throughout history, soldiers, military theorists, political leaders, philosophers, academic scholars, practitioners of international law and human rights advocacy groups have sought to determine fundamental rules for the conduct of warfare. Principles of warfare impact on the health and security of civilian populations in a zone of conflict, human and natural environment, social networks and groups, rural and urban societies, national and international economic relations, political structures and international diplomacy, and the means and methods by which conflicts are brought to conclusion. These approaches have been both prescriptive, stating what activities are forbidden in warfare by law, ethical considerations, or religious beliefs, and descriptive, analyzing the best practices and means by which armed forces can achieve victory."

– Wikipedia, the Free Encyclopedia

2. Ancient Principles

a. The Holy Bible (the Book of Deuteronomy) describes how the Israelite Army was to fight, including dealing with plunder, enslavement of the enemy women and children, and forbidding the destruction of fruit-bearing trees.

b. The Sun Tzu's book, "The Art of War", written about 400 BCE listed five Principals of War:

- The Moral Law, or discipline and unity of command
- Heaven, or weather factors
- Earth, or the terrain
- The Commander
- Method and discipline, which included logistics and supply

3. Modern issues in deciding the Principle of War

There are several issues, where appropriate, the laws of land warfare are ambiguous or obsolescent. Among these is the use of private contractors as soldiers or private armies, and whether they are mercenaries or not under international conventions.

In addition, use of several classes of weapons, such as land mines or cluster bombs, has been inhumane by many organizations and governments.

A third issue is the prisoner status of members of organizations which use methods to terrorist societies. The United States interprets the laws of land warfare in such a way as to exclude captives from these organizations from the status of prisoner of war. Other nations and several international organizations believe that the U.S. interpretation is too narrow and can lead to abuse of innocent parties.

4. Applied Principle of War

Principle of Warfare expresses the national and international will. But at Forces level it is streamlined to achieve success in the war.

4a. The U.S. Army's "Field Manual 100-5" has adopted the following basic principles:

- Objective- Direct every military operation toward a clearly defined, decisive and attainable objective. "The ultimate military purpose of war is the destruction of the enemy's armed forces and will to fight."

- Offensive- Seize, retain, and exploit the initiative. Even in defense, a military organization is expected to maintain a level of aggressiveness by patrolling and launching limited counter-offensives.
- Mass- Mass the effects of overwhelming combat power at the decisive place and time.
- Economy of Force- Employ all combat power available in the most effective way possible; allocate minimum essential combat power to secondary efforts.
- Maneuver- Place the enemy in a position of disadvantage through the flexible application of combat power.
- Unity of Command- For every objective, seek unity of command and the unity of effort.
- Security- Never permit the enemy to acquire unexpected advantage.
- Surprise- Strike the enemy at a time or place or in a manner for which he is unprepared.
- Simplicity- Prepare clear, uncomplicated plans and concise orders to ensure thorough understanding.

4b. The British Principals of War are:

- Selection and Maintenance of the Aim- A single, unambiguous aim is the keystone of successful military operations. Selection and maintenance of the aim is regarded as the master principle of war.
- Maintenance of Morale- Morale is a positive state of mind derived from inspired political and military leadership, a shared sense of purpose and values, well-being, perceptions of worth and group cohesion.

- Offensive Action- Offensive action is the practical way in which a commander seeks to gain advantage, sustain momentum and seize the initiative.
- Security- Security is the provision and maintenance of an operating environment that affords the necessary freedom of action, when and where required, to achieve objectives.
- Surprise- Surprise is the consequence of shock and confusion induced by the deliberate or incidental introduction of the unexpected.
- Concentration of Force- Concentration of force involves the decisive, synchronized application of superior fighting power (conceptual, physical, and moral) to realize intended effects, when and where required.
- Economy of Effort- Economy of effort is the judicious exploitation of manpower, materiel, and time in relation to the achievement of objectives.
- Flexibility- the ability to change readily to meet new circumstances- comprises agility, responsiveness, resilience, acuity and adaptability.
- Cooperation- Cooperation entails the incorporation of teamwork and a sharing of dangers, burdens, risks and opportunities in every aspect of warfare.
- Sustainability- To sustain a force is to generate the means by which its fighting power and freedom of action are maintained.

4c. The Russian Principals of War includes followings:

- High combat readiness

- Surprise, decisiveness, and active seeking to secure the initiative
- Full use of all means of combat
- Coordination and interaction of all types and branches
- Decisive concentration
- Simultaneous attack in depth
- Full use of morale-political factor
- Firm and continuous command and control
- Inexorability and decisiveness during the mission
- Security of combat operations
- Timely restoration of troop combat readiness

The above-mentioned principles of warfare are very broad and are tied into military doctrine of the various military services. Doctrine, in turn, suggests but does not dictate strategy and tactics.

5. The War Book of the Quran (Chapter-3 to Chapter-9)

The Furqan is a deliberate War Book. It covers all elements of the Religious War:

a. It identifies FRIEND and ENEMY.
b. It gives out the MISSION [To vanquish Rejecters of Faith in the Home of Ummah (Morocco to the Pamirs)]
c. It gives out the TASKs.
d. It gives Force Ratio, and the ways of Perseverance and Reengagement.
e. It gives the RULES OF ENGAGEMENT keeping the need of Preaching and Reconciliation in view.

f. It develops Islamic Families and Societies as Economic and Administrative back-up.
g. It has debriefed the fought battles.
h. It develops men's spirituality for sustained warfare and reconciles war-stricken hearts.
i. It declares Rewards in this Life and Afterlife.

The Furqan does not look brief and precise, but it serves the purpose, and it is specific where it is needed. It implants necessary ideologies in the brain by the rhythmic verses, narrated repeatedly. It ensures that the vital points are remembered in need. Thus, a Muslim makes a good soldier, and the Islamic Forces were never seen creating atrocities.

The Furqan remains good for all times and for all Muslims. It has proved itself in the last 1400 years and more through its victories, falls, and revivals. It is the Words of God destined to prevail.

Conclusion

The purpose of the Furqan is to vanquish the Rejecters of Faith (Pagans / Idol Worshippers) and to establish the ummah of Prophet Muhammad (pbuh) in the Home of Peace (Darussalam / Morocco to the Pamirs):

> "Say to those who reject Faith (Pagans): Soon will you be vanquished and gathered together to Hell, an evil bed indeed!" [Al Quran 3:12]

The Furqan not only ordered for war, it produced the people that will fulfill the purpose of war. Their presence and activities inspired the pagans to accept Islam. Otherwise, a

religion could not be preached simply by struggle and warfare.

The process of preaching through struggle and warfare is not meant for preaching Islam among the People of the Book. As one will go through the War Book (Furqan), one will know that it allows fighting People of the Book when they are protecting Pagans or they have attacked first. So, the capture of Spain and beyond by the Barbars of Morocco and the capture of East Europe by the Ottomans had no relation with the Furqan (except in case of Constantinople). From the age old times, these peoples were fighting with each other. These wars were continuation of the same fighting. For examples:

- Ancient Persia captured parts of Africa and Europe.
- Then Europe (Greece and Rome) captured Central Asia and Parts of Africa.
- After the rise of Islam, Arabs and Turkic People captured Spain and East Europe.
- Before and during the First World War, Europe captured Africa and Middle East.
- In 2003 USA captured Iraq.

All above Wars between 'People of the Quran' and 'People of the Bible' were the acts of national leaders and their followers. The Furqan had no relation with such wars.

If Muslims would not spoil energy by moving into Spain and beyond, the whole Africa would be Muslim today. The Umayyad Rulers clearly violated the instruction of Furqan and the direction of Prophet Muhammad (pbuh) who said, *'Do not go where the camels do not go'*, and *'Do not make the Navy'*, or words to that effects. Caliph Omar did not allow making a Navy. It was Muawiyah who built the Navy for offensive purposes.

Chapter 3 [Al-i Imran / Family of Imran]

Aim of the Chapter: To form a clear view on Christians, the impending adversaries of the Muttaqin (Guards), struggling to establish the Ummah.

Introduction

The Furqan (War Book) starts from this chapter (surah) and ends at Chapter-9.

The surah sets the purpose of the Furqan as to vanquish the Rejecters of Faith (Pagans / Idolaters) from the Home of Ummah (Darussalam / Home of Peace / Morocco to the Pamirs). It discusses People of the Book because many Arab Pagans in the Home of Ummah were under the protection of Roman Byzantine Emperors and Christian Kings.

The People in the Home of Ummah (Morocco to the Pamirs) were tribal. A man from a tribe could not accept Islam if the tribal chief had not accepted it. A tribal chief would not accept Islam if the king and the emperor had not accepted it. So the Taghuts (Powers like Emperors, Kings, and Tribal Chiefs) were removed through Jihad, and the common people became free to accept Islam.

The surah discusses the evolution of Christianity and highlights their weaknesses (the Jews were discussed in previous chapter). It motivated Muslims to fight against them, because their rule in the Middle East was detrimental to the preaching of Islam.

The Furqan discusses several battles to bring out the weaknesses of the Muttaqin (Guards) and suggests corrective measures. It is done in modern days as well. In Modern

Military Academies, lessons from the old and the recent battles are deliberately taught. This surah too discusses important lessons brought out from the Battle of Uhud. Muslims would experience similar impediments while fighting against Byzantine Forces.

From this surah, the Furqan (War Book) gradually developed the simple Arabs and carried them forward into the international arena where they were declared to be the best of peoples: *"You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah."* These were Sahabah. They established the Quran that clearly differentiates the right and the wrong. It establishes perfect Faith on one God (Allah).

The surah gives deliberate ideas about Paradise and Hell.

Structure of the Surah

The surah can be divided in four segments:

The First Segment identifies the Furqan (War Book) and discloses its purpose. It deactivates Allegorical Verses to some extent and advises the Muttaqin (Guards) to act on the direct orders of the Quran. It gives out the policies to confront People of the Book (here it is Christians) and the policies of friendship and alliance.

The Second Segment broadly discusses the evolution of Christianity and highlights their weaknesses. It alerts Muslims not to accept Christianity.

The Third Segment prepares Muslims to confront the Great Byzantine Empire and discusses the lessons brought out from the Battle of Uhud.

The Forth Segment concludes with the prayer and the promise of God.

Details of Segments and Sections are given in the Flowchart below:

Flowchart of the Tafsir

Segment 1: The Furqan and its Purpose

Section 1 [Verse 1]: Symbol of Lawh-Mahfuz
Section 2 [Verse 2–4]: The Furqan
Section 3 [Verse 5–9]: Basic and Allegorical Verses
Section 4 [Verse 10–13]: Purpose of the Furqan
Section 5 [Verse 14–18]: Overcome the Weaknesses
Section 6 [Verse 19–25]: Policies to confront People of the Book
Section 7 [Verse 26–32]: Policies of Friendship.

Segment 2: People (Christians) that would counter the fulfillment of the Purpose

Section 8 [Verse 33–36]: Birth of Mary
Section 9 [Verse 37–41]: Birth of Yahya (John)
Section 10 [Verse 42–44]: Mary, chosen above the Women of the Nations
Section 11 [Verse 45–51]: Birth of Jesus Christ
Section 12 [Verse 52–58]: Disciples of Jesus (Hawariyyun)
Section 13 [Verse 59–68]: Jesus was not God / god / Son of God
Section 14 [Verse 69–85]: Alerting Muslims about Christians
Section 15 [Verse 86–92]: Rejecting Faith after it is accepted
Section 16 [Verse 93–94]: One who invents a lie and attribute to Allah

Section 17 [Verse 95–99]: Call to Christians to follow the religion of Abraham and visit Kaaba
Section 18 [Verse 100–109]: Way to counter the aggressions of the People of the Book.

Segment 3: Preparing Muslims to confront the Byzantine Empire

Section 19 [Verse 110–117]: Calling to International Arana
Section 20 [Verse 118–120]: No intimacy with them.
Section 21 [Verse 121–129]: Follow the orders of Allah—success or failure is not your lookout
Section 22 [Verse 130–132]: Alerting Muslims against the Economy of Usury
Section 23 [Verse 133–136]: The Jannaat (Main Discussion)
Section 24 [Verse 137–179]: Lessons from the Battle of Uhud

Segment 4: Conclusion

Section 25 [Verse180–184]: Calling Jews
Section 26 [Verse185–189]: Remain Firm in Faith and Spread the Message
Section 27 [Verse190–200]: The Hell (Main discussion)

Tafsir of the Surah

Segment 1
The Furqan and its Purpose

The Segment identifies the Furqan (War Book) and discloses its Purpose as to vanquish the Rejecters of Faith from the Home of Ummah (Darussalam / Home of Peace / Morocco to

Pamirs). It deactivates Allegorical Verses to some extent and advises the Muttaqin (Guards) to act on the direct orders of the Quran. It gives out policies to confront People of the Book (here it is Christians) and policies of friendship and alliance.

Section-1 of Chapter-3 **[Verse 1]: Symbol of Lawh-Mahfuz**

Alif, Lam, Mim

Section-2 of Chapter-3 **[Verse 2-4]: The Furqan**

Allah, there is no god except Him, the Ever-Living, the Sustainer of all that exist.

It is He Who sent down to thee the Book (the Quran) in Truth confirming that was before it, and He sent down the Torah, and the Gospel.

From (here) before 'Guidance for Mankind', sent down the 'Furqan' as well. Then those who reject faith in the Verses of Allah will suffer the severest penalty; and Allah is Exalted in Might, Lord of Retribution.

Remarks:

The last Paragraph of the above verses is translated word for word. So, one may find it little different. The verses talk about four Books:

- Al Quran – Sent to Muhammad (pbuh)
- Torah – Sent to Moses
- Gospel – Sent to Jesus
- Furqan – Sent to Muhammad (pbuh)

The verses say: *"From (here) before the 'Guidance for Mankind' sent down the 'Furqan' as well."* We find that the Quran turns to mankind in Chapter-10 where the 'Guidance for Mankind' starts (It is discussed in the Introduction of Chapter-10). So, the Furqan starts here at Chapter-3 and ends at Chapter-9. It is a Book (Furqan) within a Book (Al Quran).

The "Furqan" is the "War Book" of the Quran. The men dedicated to the War Book are called Muttaqin (Guards). They are oath bound (bayah) to the Highest Islamic Leadership to fight for the cause of Islam.

The Furqan established Islam in the Home of Ummah (Darussalam / Morocco to the Pamirs). In this area, the people were under Taghuts (Powers) such as Tribal Chiefs, Kings, and Emperors. The Furqan guided the Guards to defeat the Taghuts. It created a favorable situation for the Pagans (Idolaters) to accept Islam.

The "Furqan" is normally translated as "Criterion". The translation is not proper, rather misguiding. Firstly, we may consider the dictionary meaning of Furqan:

"Firqin" means "Parts";

"Farraqu" means "Divide";

So, "Furqan" should mean "something that divides into parts". A sword can be called a Furqan.

Secondly, in the Quran, the Day of the Battle of Badr is called the 'Day of Furqan':

> "…if you do believe in Allah and what We sent down to Our servant on the 'Day of Furqan' (Day of Battle), on the day of the meeting of the two forces; for Allah has power over all things."
>
> [Al Quran 8:41]

Here, the “Day of Furqan” means “Day of Sword” or “Day of Battle”.

So, in this Book, the 'Furqan' is used as a terminology. If 'Furqan' is a Day, it is a 'Day of Battle'; if it is a 'Book' it is a 'War Book'.

The verses under discussion say: *"From (here) before the 'Guidance for Mankind' sent down the ‘Furqan’ as well"*. Here, the 'Furqan' is a 'Book' like the Quran, the Torah, and the Gospel. It is the War Book of the Quran destined to establish and protect the Ummah. The Book (Chapter-3 to Chapter-9) mainly guides the Muttaqin (Guards) through the Path of Jihad (Struggle and Warfare).

The Muttaqin (Guards) were advancing step-by-step and captured Makkah. The gain was protected by the Battle of Hunain. At that time, the Chapter-9 was revealed. Indeed, Chapter-9 commissioned the Muttaqin as the Forces of Allah where Allah gave the order of war directly. It is the surah at the peak of the Furqan.

The Direction of War given in Chapter-9 is as under:

> "But when the forbidden months are past then fight and slay the Pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every place of ambush; but if they repent and establish salat and pay zakat, then open the way for them—for God is Oft-forgiving, Most Merciful." [Al Quran 9:5]

After this, the Pagans turned to Islam in masses. Decades of Prophet’s (pbuh) endeavor and his victories fascinated

them already toward Islam. In most of the cases, only the Taghuts (Opposing Tribal Chiefs) were defeated and the people under them happily accepted Islam.

The most important 'Rule of Engagement' given in Chapter-9 was as under:

> "Fight those who believe not in God, nor the Last Day, nor hold that forbidden which have been forbidden by God and His Apostle, nor acknowledge the religion of Truth (fight the Pagans)—of the People of the Book, until they pay Jizya with willing submission and feel themselves subdued." [Al Quran 9:29]

Above Verse set two policies for two peoples described as under:

1. **Policy for the Pagans**:

"Fight those who believe not in God, nor the Last Day, nor hold that forbidden which have been forbidden by God and His Apostle, nor acknowledge the religion of Truth..." It means that fight the Pagans (Idol Worshippers).

And what would happen if a pagan surrendered?

> "If one amongst the Pagans ask thee for asylum, grant it to him so that he may hear the word of God; and then escort him to where he can be secure. That is because they are men without knowledge." [Al Quran 9:6]

In above verse, the 'giving of asylum and escorting to secured place' do not mean that the Pagan should be released—he will be kept arrested in the secured place and motivated till he becomes a Muslim, as the following verse says:

> "…but if they repent and establish salat and pay zakat, then open the way for them—for God is Oft-forgiving, Most Merciful." [Al Quran 9:5]

2. **Policy for People of the Book**:

"…of the People of the Book, until they pay Jizya with willing submission and feel themselves subdued."

Main aim was to convert all Idolaters living in the Home of Ummah (Darussalam / Morocco to the Pamirs). But in most of Arab Lands, the Idolaters were under the protection of Roman Byzantine Empire and allied Christian Kings. So, Christians had to be subdued. They were to be neutralized to the level that they pay Jizya with willing submission and feel themselves subdued.

Muhammad (pbuh) was the last Prophet, so the job could not be left for another day. The Idolaters of the targeted area (Home of Ummah / Darussalam / Morocco to the Pamirs) had to be converted. So, the application of Force to subdue and put the local People of the Book into a system was unavoidable.

The verses under discussion highlight that the Quran confirms the old Books, such as the Torah and the Gospel, but the Furqan does not confirm. The Gospel does not order for Jihad. It aims to convert people by

motivation, prophecies and miracles. But the Furqan applies force.

In the old times, Jews fought several religious battles. So, Moses too was given with a Furqan (War Scroll).

> "In the past We granted to Moses and Aaron the Furqan, and a Light, and a Message for the Muttaqin, those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe."[Al Quran 48–49]

The Jewish Book of War (War Scroll) is discovered with the Dead Sea Scroll.

However, they fought under the guidance of the Prophets, or under the guidance of the leaderships selected by the Prophets, and the battles were aimed to capture and defend their home lands mainly, not to preach the religion. So, their Furqan was supposed to be different.

The Furqan of the Quran is a Book within a Book. It is not identified as a separate Book because some people would reject the Book saying it to be a Book for the Sahabah only. But Allah has not cancelled any verse. There are verses in the Furqan (Chapter 3 to 9), which advises the common Muslims who are not involved in jihad. So, the whole Quran, from Chapter-1 to Chapter-114, is equally applicable to all Muslims at all times, to contemplate and follow, as solicited.

The primary aim of the Furqan was to establish Islam in the Home of Ummah (Darussalam / Morocco to the Pamirs. Now the Furqan protects.

Finally, precise understanding of this Part (Furqan / Chapter 3 to 9) is necessary; otherwise it may create harming misconceptions. A decision maker must read this part keenly and extensively. He must think on this part deeply. Harms caused due to the misunderstanding of a decision-maker may not be forgiven by God. He has repeatedly said to contemplate.

Section-3 of Chapter-3 **[Verse 5-9]: Basic and Allegorical Verses**

Truly nothing is hidden from Allah in the land or in the Skies. He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.

He it is Who has sent down to you the Book. In it are verses basic or fundamental—they are the foundation of the Book; others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical—seeking discord and searching for its hidden meanings, but no one knows its hidden meanings except Allah and those who are firmly grounded in knowledge.(*)

Say: "We believe in the Book; the whole of it is from our Lord. And none will grasp the Message except men of understanding. Our Lord! Let not our hearts deviate now after You have guided us, but grant us mercy from Your own Presence; for You are the Grantor of bounties without measure. Our Lord! You are He that will gather mankind together against a day about which there is no doubt; for Allah never fails in His promise."

Remarks:

I have broken the verse at the point of star (*). In traditional layout, the verses mean that there are some verses in the Quran, which nobody will ever understand. But such verses that nobody will ever understand would not be revealed by Allah. So, I have broken the verse by a full stop at the point of the star (*) and have put the next part in the next Paragraph. Now the verses are giving reasonable statement. It may also be mentioned that the punctuations are not divine revelations.

There are allegorical verses in the Quran, which choreograph the deep thoughts. But, due to the lack of knowledge, the verses are often explained differently. If the explanation or understanding of an allegorical verse contradicts a clear thought of the Quran, the clear verse is to be followed by the Muttaqin (Guards), not the allegorical verse.

The verses do not put bar to the study of the Quran; it put bar in the seeking of discord.

This Part (War Book / Chapter-3 to Chapter-9) of the Quran is driving the Muttaqin into the Jihad. So, at the outset, the Part is suppressing the counterproductive concepts that can be brought out from the allegorical verses.

However, the allegorical verses are not contradictory to the other verses. The contradictions arise due to poor understanding.

The verses may also put extra burden on a Muttaqi. For example, by analyzing the allegorical verses, a person may turn to Sufism. Practicing Sufism may be an extra burden to a Muttaqi when he is doing a tough job (Jihad).

So, the person turning to Sufism should keep his knowledge within him, or within a few followers who cannot join the Muttaqin. He must not divert a potential Muttaqi as well, from the path of joining the Muttaqin.

In addition, a *Sufi Tarikah* (path) must not be established for common people and isolate a part of people from the Caliph's command, established through the mosques at different levels. One must support the Highest Islamic Leadership (Caliph) according to one's ability. The basic Islam is clear.

Note:

The statement of above Paragraph is mainly appropriate in Darussalam (Home of Ummah) extending from Morocco to the Pamirs. At the outside of Darussalam, the Sufis, like Khidr, take the lead in preaching Islam. In the process of preaching Islam, they may take bayah and can decide whether they should form the Tarikah or not. The matter is clarified in the Part-2 of the Quran (Hudan lil Nas).

The extra prayer and extreme *sawm* (self-restraint) are not forbidden. It is bigger jihad. But it is a peace-time jihad, as Prophet (pbuh) called for this jihad when he was returning from a war expedition. It means that when Islamic Leadership wants peace, its subjects are to excel with extra prayer and extreme *sawm*.

In addition, the Ummah must not be divided into groups (Firkas), such as Hanafi, Hanbali, Maliki, Salafi, Ahle Hadith, Ismaili, Alawi, Twelvers, Sixers, Zaidi,

Kaderia, Naqshbandia, and so on, because the basic Islam is clear.

Often the groupings (Firkas) are unknowingly maintained by the religious schools (Madrasas). The curriculum of a Madrasa should be so designed that it does not lead the students into a Firka.

Section-4 of Chapter-3 **[Verse 10-13]: Purpose of the Furqan**

Those who reject Faith, neither their possessions nor their progeny will avail them aught against Allah. They are themselves but fuel for the fire; no better than that of the people of Pharaoh and their predecessors. They denied our Signs, and Allah called them to account for their sins; for Allah is strict in punishment.

Say to those who reject Faith: Soon will you be vanquished and gathered together to Hell, an evil bed indeed!

There has already been for you a Sign in the two armies that met: One was fighting in the cause of Allah; the other resisting Allah—they saw with their own eyes twice their number. And Allah does support with His aid whom He pleases. In this is a warning for such as have eyes to see.

Remarks:

The verses set the purpose of the Furqan as to vanquish the Rejecters of Faith (Pagans / Idolaters).

Soon the Muttaqin vanquished the Rejecters of Faith from the targeted area that spans from Morocco to the Pamirs (Darussalam / Home of Peace / Home of Ummah).

Section-5 of Chapter-3 **[Verse 14-18]: Overcome the Weaknesses**

Fair in the eyes of men is the love of things they covet: women, children, heaped-up hoards of gold and silver, branded horses, cattle, and well-tilled land. This is the pleasure of the present world's life, but in nearness to Allah is the best of the goals.

Say:"Shall I give you glad tidings of things far better than those? For the righteous are Jannaat in nearness to their Lord with rivers flowing beneath; therein is their eternal home with companions pure and the good pleasure of Allah."

And in Allah's sight are His servants those who say: "Our Lord! We have indeed believed; forgive us then our sins and save us from the agony of the Fire"; those who show patience, firmness and self-control, who are true, who worship devoutly, who spend, and who pray for forgiveness in the early hours of the morning.

Allah bears witness that (there is) no god except Him, and (so do) the angels, and owners of knowledge standing firm on justice—no god but He, the Mighty, the Wise.

Section-6 of Chapter-3 **[Verse 19-25]: Policies to confront People of the Book**

The religion before Allah is Islam. Those who were given the scripture did not differ except out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the verses of Allah then surely Allah is swift in calling to account.

So, if they dispute with you, say: "I have submitted My whole-self to Allah and so have those who follow me." And say to the People of the Book and to those who are unlearned, "Do you submit yourselves?" If they do, they are in right guidance; but if they turn back, your duty is to convey the Message—and in Allah's sight are His servants.

As to those who deny the verses of Allah, and in defiance of right slay the prophets, and slay those who orders just dealing announce to them a grievous penalty. They are those whose works will bear no fruit in this world and in the Hereafter; they will have no helpers.

Have you not turned your vision to those who have been given a portion of the Book? They are invited to the Book of Allah to settle their dispute, but a party of them turns back and decline. This is because they say, "The Fire shall not touch us but for a few numbered days". And that which they used to invent regarding their religion has deceived them.

How! When We gather them together on a Day, about which there is no doubt, and each soul will be paid out just what it has earned, without injustice?

Section-7 of Chapter-3 **[Verse 26-32]: Policies of Friendship.**

Say: O Allah, Possessor of kingdom! You give the kingdom to whom You please, and You take the kingdom from whom You please. You endue with honor whom You please, and You bring low whom You please. In Your hand is all good. Verily, over all things You have power. You make the night to enter into the day, and You make the day to enter into the night. You bring the living out of the dead, and You bring the

dead out of the living; and You give sustenance to whom You please, without measure.

Remarks:

Allah grants power and honor. However, many Muslim rulers believe their governments will be overthrown if they do not ally themselves with the correct superpower.

Allah provides sustenance, but many Muslim rulers think they cannot run their countries without the help of the economic powers.

They should develop their Faiths according to the Quran and remain allied with the Highest Islamic Leadership (Caliph/Highest Imam).

Let not the Believers take for Awliya (friends, protectors, helpers and guides) Unbelievers rather than Believers; if any do that, in nothing will there be help from Allah, except by way of precaution that you may guard yourselves from them. But Allah cautions you against Himself; for the final goal is to Allah.

Remarks:

The word ‘wali’ (plural: ‘awliya’) is often translated as ‘protector,’ ‘friend,’ ‘helper,’ or ‘guide.’ However, a ‘wali’ is not just a protector, a friend, a helper, or a guide; he is a combination of all four..

Allah grants kingdoms and power—it is not a superpower that bestows these.

Allah provides sustenance—it is not an Economic Power that gives it.

Sufficient is Allah, the best Disposer of affairs.

So, let not the Believers take for Awliya (friends, protectors, helpers and guides) Unbelievers rather than Believers.

Say, "Whether you hide what is in your hearts or reveal it, Allah knows it all; He knows what is in the Skies and what is on Lands, and Allah has power over all things.

On the Day when every soul will be confronted with all the good it has done and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you against Himself, and Allah is full of kindness to those that serve Him."

Say, "If you do love Allah, follow me; Allah will love you and forgive you your sins; and Allah is Oft-Forgiving, Most Merciful."

Say, "Obey Allah and His Apostle." But if they turn back, Allah loves not those who reject Faith.

Segment 2
People (Christians) that would counter the fulfillment of the Purpose.

The Second Segment broadly discusses the evolution of Christianity and highlights their deviations from the religion. It alerts Muslims, not to accept Christianity.

Section-8 of Chapter-3 **[Verse 33-36]: Birth of Mary**

Allah did choose Adam and Noah, the Family of Abraham, and the Family of Imran above all people—offspring, one of the other—and Allah hears and knows all things.

Behold! An woman of Imran said, "O my Lord! I do dedicate unto You what is in my womb for Your special service, so accept this of me; for You hear and know all things." When she was delivered, she said, "O my Lord! Behold! I am delivered of a female child," and Allah knew best what she brought forth, and no wise is the male like the female. I have named her Mary, and I commend her and her offspring to your protection from Satan, the Rejected."

Section-9 of Chapter-3 **[Verse 37-41]: Birth of Yahya (John)**

Right graciously did her Lord accept her (Mary). He made her grow in purity and beauty; to the care of Zakariya she was assigned. Every time that he entered chamber to see her, he found her supplied with sustenance. He said, "O Mary! Where you have got this from!" She said, "From Allah; for Allah provides sustenance to who He pleases without measure."

There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from You a progeny that is pure; for You are He that hear prayer!"

The angels called unto him while he was standing connected (yusalli) in the chamber: "Allah does give you glad tidings of Yahya, witnessing the truth of a word from Allah, and noble, chaste, and a prophet of the company of the righteous."

He said, "O my Lord! How shall I have son seeing I am very old and my wife is barren?"

"Thus", was the answer, "does Allah accomplishes what He wills."

He said, "O my Lord! Give me a Sign!"

"Your sign", was the answer, "shall be that you shall speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again and glorify Him in the evening and in the morning."

Section-10 of Chapter-3 **[Verse 42-44]: Mary, Chosen above the Women of the Nations**

Behold! The angels said: "O Mary! Allah has chosen you and purified you; chosen you above the women of all nations. O Mary, worship your Lord devoutly. Prostrate thyself and bow down with those who bow down."

This is part of the tidings of the things unseen, which We reveal unto you by inspiration. You were not with them when they cast lots with arrows as to which of them should be charged with the care of Mary; nor were you with them when they disputed.

Section-11 of Chapter-3 **[Verse 45-51]: Birth of Jesus Christ**

Behold! The angels said: "O Mary! Allah gives you glad tidings of a Word from Him; his name will be Christ Jesus, the son of Mary, held in honor in this World and the Hereafter, and of those nearest to Allah. He shall speak to the people in childhood and in maturity. And he shall be of the righteous."

She said, "O my Lord! How shall I have a son when no man has touched me?" He said, "Even so; for Allah creates what He wills. When He has decreed a plan, He but say to it, “Be” and it is! And Allah will teach him the Book and Wisdom, the Law and the Gospel, and an apostle to the

Children of Israel: “I have come to you with a Sign from your Lord in that I make for you out of clay ‘as it were the figure of a bird’ and breathe into it, and it becomes a bird by Allah's leave, and I heal those born blind and the lepers, and I quicken the dead by Allah's leave, and I declare to you what you eat and what you store in your houses—surely therein is a Sign for you if you did believe. To attest the Law that was before me and to make lawful to you part of what was forbidden to you, I have come to you with a Sign from your Lord. So, guard for the sake of Allah and obey me. It is Allah Who is my Lord and your Lord; then worship Him—this is a Way that is Straight"."

Section-12 of Chapter-3 **[Verse 52-58]: Disciples of Jesus (Hawariyyun)**

When Jesus found unbelief on their part, He said: "Who will be My helpers to Allah?"

Said the disciples, "We are Allah's helpers; we believe in Allah, and you do bear witness that we are Muslims…Our Lord, We believe in what You have revealed, and we follow the Apostle; then write us down among those who bear witness."

And plotted and planned, and Allah too planned; and the best of planners is Allah.

Behold! Allah said: "O Jesus! I will take you and raise you to Myself and clear you of those who blaspheme. I will make those who follow you superior to those who reject faith, to the Day of Resurrection. Then shall you all return unto me, and I will judge between you of the matters wherein you dispute. As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, and

they have no helpers." As to those who believe and work righteousness, Allah will pay them their reward; but Allah loves not those who do wrong.

This is what We rehearse unto you of the Signs and the Message of Wisdom.

Section-13 of Chapter-3 **[Verse 59-68]: Jesus was not God / god / Son of God**

The similitude of Jesus before Allah is as that of Adam. He created him from zygote *(turabin*) then said to him, "Be", and he was—the Truth from Allah alone, so be not of those who doubt.

Remarks:

In the above verse, 'turabin' is normally translated as 'dust,' 'clay,' 'mud,' etc. However, a human is a carbon-based animal; he is not created from dust or clay, which are silicon-based materials.

The people of old had the idea from Socrates that humans were created from the earth. So, they understood 'turabin' as 'dust/clay.' When the Arabic dictionary was made long after the revelation of the Quran, the meaning of 'turabin' was written as 'dust / mud / soil / clay / earth,' and so forth in the dictionary.

However, we find other meanings of 'turabin' in the dictionary, such as 'well-matched,' 'deposit,' etc. Therefore, I have translated 'turabin' as 'a well-matched composition'—like a beautiful bouquet, prepared with different kinds of flowers and leaves.

A zygote is formed through the matching of DNA materials, received from the sperm and the ovum. It is a well-matched composition. So, in the above verse, 'turabin' means 'zygote'.

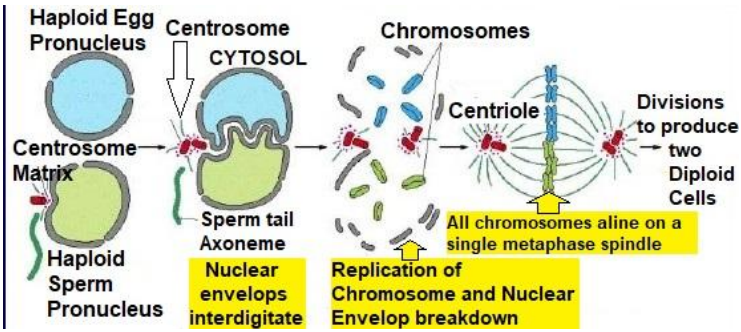


FIGURE 3.1: Formation of zygote in a mother's womb.

According to the above verses, Allah created Adam and then said, 'Be.' What was the need of saying 'Be' once Adam had already been created?

Actually, the creation of a human means creation of his zygote (first cell) with 46 well-matched DNA Double Helix Molecules. The DNA code is the program of life. From a single-cell-zygote the genome expression produces a baby with hundred trillion cells. Producing the DNA code of Adam was a complex matter. Here Allah could not say "Be". Allah personally produced the DNA code in a cell. Once the first cell was produced with perfect DNA code, He put it in a favorable condition, supplied it with the nourishment, and commanded, 'Be'. The cell multiplied in course of time and formed his

body. However, Allah guided the formation of his shape. He is always in control.

We now know that all living creatures of the Earth, including humans, are created from the DNA Double Helix Molecules. It is said in the following verse:

> "Glory be to the One Who created pairs (DNA Double Helix Molecules), than sprout the earth (with plants and animals) and of themselves (humans), and of what they know not (unknown microscopic living creatures)" [Al Quran 36:36]

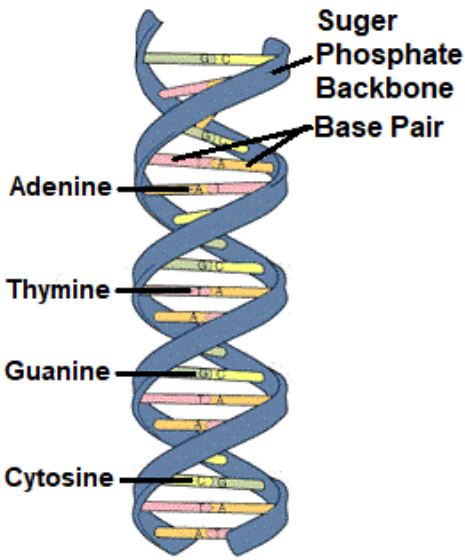


FIGURE 3.2: Pair / DNA Double Helix Molecule

In the above verse, Pairs means DNA Double Helix Molecules.

The Quran talks about DNA Double Helix Molecule in many verses. I have discussed several verses below:

1. **Noble Pair**

> "Do they not look at the Earth, how many we produced in it! Each from Noble Pair *(Min kullay zawjin kareemin).*" [Al Quran 26:7]

> "…And He dispersed in it from every creature. And We send down water from the sky. Then We cause to grow therein each from Noble Pair (*Min kullay zawjin kareem*)" [Al Quran 31:10]

The above verses are normally translated in deviated forms where the word *"zawjin"* is translated as male-female couple to make meaningful sentences of common understanding. But my translations are direct, word for word, in which "*zawjin*" (Pair) clearly point out "DNA Double Helix Molecule".

The "Pair" *(zawjin)* cannot be translated in these verses as male-female couple because the single-cell creatures, such as amoeba, bacteria, etc., do not have male and female. They are reproduced by dividing into two equal halves through a process called Binary Fission. And the verses are saying that all living creatures are created from the Noble Pair. So, by the "Noble Pair", the verses mean "DNA Double Helix Molecule".

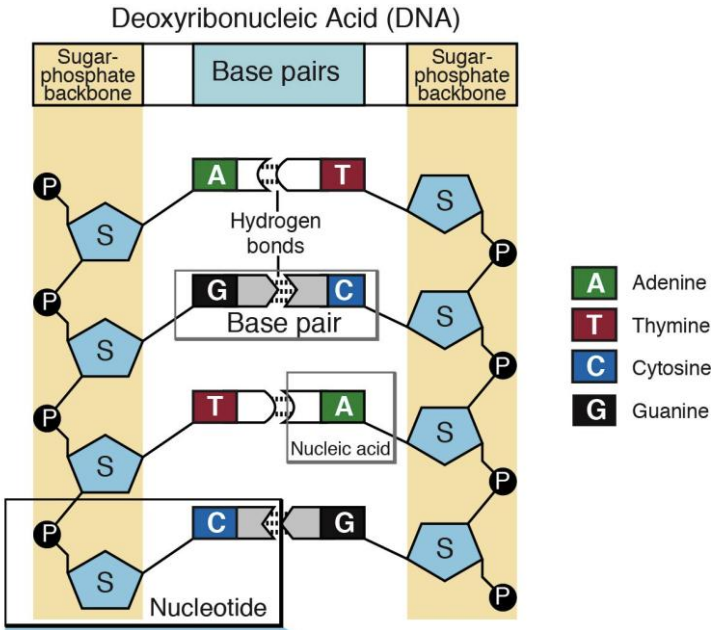


FIGURE 3.3: Double Helix Bondage

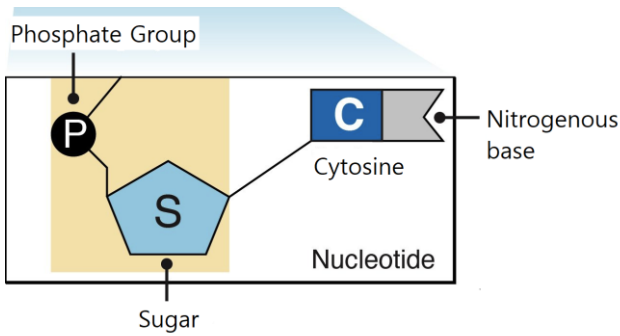


FIGURE 3.4: Nucleotide

A DNA Double Helix Molecule is a long linear polymer. Its structural arrangement looks like an immensely long ladder joined in the middle by weak hydrogen.

A human DNA Double Helix Molecule is about six feet long. It remains coiled in the nucleus of a cell as chromosomes. There are 46 DNA Double Helix Molecules in a human cell.

Each DNA Double Helix Molecule contains many genes. A gene is a region of the DNA that encodes function. A human DNA has about 23,000 genes. However, it accounts only for 2 % of the DNA. The function of other 98 % is not clear.

The genes act as the instructions to make proteins and enzymes. With only 20 types of amino acids available in the cytoplasm, the DNA can produce over 1000 types of proteins needed for a human body. It can produce over 2000 types of enzymes.

The DNA Double Helix Molecules replicate and divide the nucleus. Ultimately the cell gets divided. It produces different kinds of cells. Over 250 types of cells make a human body. Every type of cell has specific programs needed to function.

The formation of a human body starts from a cell (zygote). The DNA Double Helix Molecules contain body plan genes and switches to guide the formation. It does not make nerve cell in the hair, or hair cell in the nerve. Ultimately, a human baby is born with more than 100 trillion cells perfectly organized. Can it be believed that the whole process of formation is guided by the codes of the DNA that remain in the nucleus of the cell, not visible to the naked-eye?

These are highly complicated processes. So, in above verses, the Pair (DNA Double Helix Molecule) is called "Noble Pair" *(Zawgin Kareem).* Allah created it personally. Its accidental creation is impossible according to the calculation of probability.

Does one search for a 'noble hen' and a 'noble rooster' to produce the chickens? And a human husband and a wife need not to be nobles to produce the offspring. In fact, every living creature, from bacteria to maple tree and from comb jelly to blue whale are produced from the genuine "Noble Pairs" (*zawgin kareem*) that are the "DNA Double Helix Molecules".

2. **The Attractive Pair**

In the Quran, a "DNA Double Helix Molecule" is called "Attractive Pair" (*zawgin baheej*) as well:

> "And the earth, We have spread it out, and set thereon mountains standing firm, and We made to grown therein every kind from Attractive Pair *(min kulli zawjin bahijin /* DNA Double Helix Molecule)" [Al Quran 50:7]

The DNA replication is the process of producing two identical replicas from one original DNA Molecule:

A DNA Double Helix Molecule remains coiled in a chromatid. It unwinds and gets separated for replication. Each strand acts as a template for the next strand. Bases are matched to synthesize the new partner strand. A perfect match is produced with free nucleotides available

in the cytoplasm. The old strand attracts the new strand to produce new DNA Double Helix Molecule.

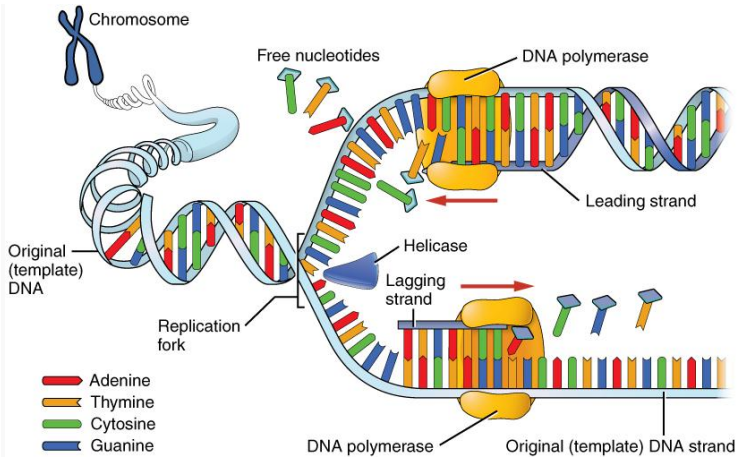


FIGURE 3.5: DNA Replication

A single round of DNA replication precedes all cell divisions, regardless of organism. After the DNA replication, the nucleus of a cell divides. Subsequently, the cell gets divided. It produces two identical cells.

In a DNA Double Helix Molecule, the nucleotides produce bondage with weak hydrogen (see figure). The weak hydrogen does not work like glue; it attracts. So, the strands can segregate and join as needed without causing any harm to the base pairs.

There are many cases when they attract correct elements to produce correct products.

The DNA materials attract the correct counter-parts, during the fusion of producing a zygote.

The DNA releases Messenger RNA (mRNA) that attracts correct amino acids in correct sequence to synthesize correct protein in the ribosome.

The DNA Double Helix Molecule is the mother of all attractors.

So, a DNA Double Helix Molecule is rightly called "Attractive Pair" (*Zawgin Baheej*).

3. **Reproduction**

The DNA Replication segregates chromosomes and forms two nuclei in the cell in the process of mitosis. Subsequently, the cell divides. It produces two identical cells.

In another process (meiosis), it produces reproductive cell with haploid chromosomes. Each haploid chromosome carries a DNA Double Helix Molecule (Pair).

The haploid chromosomes of reproductive cells (sperm and ovum) undergo fusion and produce diploid chromosomes in the zygote. The DNA code of this zygote forms specific baby with hereditary traits from parents and grandparents.

> "The Creator of the Skies and Lands: He has made for you from yourselves pairs *(azwaja /* DNA Double Helix Molecules of sperm and ovum), and among the cattle pairs *(azwaja /* DNA Double Helix Molecules of sperm and ovum); He multiplies you by it. There is nothing whatever like unto Him, and He the All-Hearer, All-Seer."
>
> [Al Quran 42:11]

In above verse, cattle are mentioned to clarify that the verse is not talking about married couple (married pair); cattle do not marry.

The pairs are created for us and from us, as the verse says: *He has made for you pairs from among yourselves.*

And it is meant for reproduction, as the verse says: *by this means does He multiply you*.

Therefore, in this verse, the "pairs" means DNA Double Helix Molecules of Haploid Chromosomes that are released from sperm and ovum during fertilization. Each Haploid Chromosome contains one DNA Double Helix Molecule (pair) with little changes in the code so that the offspring is like the parents but not exactly like the parents.

4. **Pairs and Ship**

> "That has created pairs in all things, and has made for you ships (plants for wooden ships) and cattle on which ye ride. That ye may sit firm and square on their backs, and when so seated, ye may celebrate the favour of your Lord, and say, "Glory to Him Who has subjected these to our (use), for we could never have accomplished this, and to our Lord, surely, must we turn back!" [Al Quran 43:12-14]

The above verse is talking about "cattle we ride" just after talking about the "pairs". It means that riding cattle are genetically programmed to be obedient. A zebra cannot be tamed, but a horse can be driven to death.

The above verse is talking about ships too, *"ships and cattle on which ye ride"*. In the old times, the ships used to be made from wood. The plants too are created from the same DNA Double Helix Molecules.

The DNA Double Helix Molecules of plants and animals are chemically same. It is the codes that vary. One code makes a horse and another code makes a tree.

So, in the above verses the "pair" clearly means "DNA Double Helix Molecule".

[The Biological Evolution and the creation of Adam have been deliberately discussed in Section-12 of Chapter-24].

Allah may have taken a cell from an animal. He engineered the DNA Double Helix Molecules of the cell and produced the first cell of Adam. So, Adam was not a result of Biological Evolution. He was a standalone creature.

It may be mentioned here that the Quran supports the 'guided biological evolution' in case of other creatures and discusses the missing link in case of humans. The issue is deliberately discussed in Section-12 of Chapter-24.

Therefore, Adam was a 'test tube baby'. He had a nafs (main soul / a combination of force fields, not yet discovered) but he remained unconscious. Allah breathed into him a special ruh (a superimposed elementary soul / an elementary force field, not yet discovered) that anchored in his chest and acted on his brain. It became the platform of his mind (virtual extension of brain). Thus, his mind opened, and he became conscious and was trying to get up. The angels prostrated before him, as it was ordered by Allah.

The baby Adam was taught a few names and he could learn and say. Thus, it was proved that he was a learning creature and fit to be a vicegerent of God. He was put into the paradise (Jannaat) to grow up.

Later Eve was created as his partner. When Eve was of about 7 to 9 years of age, they ate forbidden fruit that developed their sexuality, and they started hiding their private parts with the leaves (Satan played his role in this event). Thus, Eve got puberty earlier than planned. God said she would have pain during child birth (it is said in Holy Bible). Subsequently, they were sent down to the Earth.

Adam and Eve were descended on the Earth about ten thousand years ago.

The verses under discussion say that the creation of Jesus was similar to the creation of Adam. Most likely, Allah created the zygote of Jesus by engineering a cell of Mary. He put the cell into her womb by Gabriel.

In the following verse of Holy Bible, Jesus is called last Adam. So, the verse too suggests the creation of Adam and the creation of Jesus similar:

> "And so it is written, the first man Adam was made a living soul; the last Adam (Jesus) was made a quickening soul."
>
> [1 Corinthians 15:45 (KJV)]

The soul of Adam was a "living soul". A man's soul (nafs) does not become inactive, except partially during sleep. But the soul of Jesus was agile (quickening soul). Probably, parts of his soul could be removed or

deactivated for some times when an ‘extended elementary soul of God’ (Holy Soul) could act in his body intimately and without disturbances (of the soul of Jesus). Thus, God could put His words on the tongue of Jesus directly. Thus, Jesus is called Ruhullah (Soul of God) and Qalamullah (Word of God) in the Quran:

> “O People of the Book! Commit no excesses in your religion, nor say of God aught but the truth. Christ Jesus, the son of Mary, was a Messenger of God, and His speech. He shined in Mary—and a Ruh from Him. So, believe in God and His Messengers. Say not "Trinity", desist, it will be better for you—for God is One God. Glory be to Him above having a son. To Him belong all things in the Skies and on Lands. And enough is Allah as a Disposer of Affairs.”
>
> [Al Quran: 4: 171]

> “…The words that I have spoken to you,” Jesus said to his disciples, “do not come from me. The Father (Rabb / Almighty God) Who remains in me does His Own work.”
>
> [John 14:10, Holy Bible]

Note:

1. Jesus as Sign is deliberately discussed in Section-6 of Chapter-18.
2. Human soul is deliberately discussed in Section-10 of Chapter-6.

3. Biological Evolution and the creation of Adam is deliberately discussed in Section-12 of Chapter-24

If any one disputes in this matter with you now, after knowledge has come to you, say: "Come! Let us gather together—our sons and your sons, our women and your women, ourselves and yourselves—then let us earnestly pray and invoke the curse of Allah on those who lie!" This is the true account: There is no god except Allah. And Allah! He is indeed the Exalted in Power, the Wise. But if they turn back, Allah has full knowledge of those who do mischief.

Remarks:

Jesus was not God. He was created as Adam was created. A creation cannot be God—God is eternal.

Jesus was not Son of God as well. God is one—if He has a son, He does not remain one; He becomes two.

Jesus was created without a father to make his physique better interactive to the Holy Soul (Ruhul Quddus). The Holy Soul is an extended elementary soul (unknown force field / ruh) of God—it is not Gabriel.

Allah has a form (like a human). He sits in the Kursi, located in the Arsh, existing beyond the universes. His nafs (main soul), permeating His body in form, is composed of many known and unknown force fields (elementary souls / ruhs). He has extended several force fields of His nafs beyond His body in form—like the hands of nafs extended from His body. He designed the extended force fields at His will-power to act in fixed patterns, and infused the hand of nafs into the space to sustain and evolve the creations, e.g., the quantum fields,

the gravitational force, the dark energy, etc., are extended elementary soul of Allah. The whole universe is on the palm of His right hand (hand of nafs). So, Allah is present everywhere too; nothing can exist without being sustained by Him. It is deliberately discussed in Chapter-1.

The Holy Soul (Ruhul-Quddus) is an extended elementary soul (force field / ruh) of Allah, but it is not designed to act in fixed pattern, and it is not used to sustain and evolve the inert creations. So, the soul is holy. The Holy Soul may be extending from His face.

The Christians thinks the Holy Soul as Gabriel and put him as 'three in one' God. Many Muslims too think the Holy Soul (Ruhul-Quddus) as Gabriel—though Quddus is one of the Names of Allah.

Actually, Holy Soul (Ruhul-Quddus) is an extended elementary soul (force field / ruh) of Allah, which is extended from His nafs, permeating His body in form.

Jesus is called *Ruhullah* (Soul of God) because often the Holy Soul used to be infused into his body. Then, Jesus would be connected to God directly, and God could aid his talking. So, Jesus is sometimes called *Qalamullah* (Speech of God) as well.

Similarly, if Allah infuses His Holy Soul into Gabriel to perform a task, Gabriel can be called Holy Soul while describing that task only. For example, we may say that Holy Soul cloned a cell of Marry to produce Jesus and planted it in her womb. But, while describing the revelation of verses to Prophet Muhammad (pbuh), we should not say Holy Soul brought the verses of the Quran; we should then say that Gabriel brought the verses of the Quran.

The basic remains good forever: *Adonai Eloheinu Adonai Eḥad.*

The Holy Soul (Ruhul Quddus) works in other humans as well. It aids the Muslims:

> "When We substitute one revelation for another, and God knows best what He reveals, they say: "You are but a forger." But most of them understand not.
>
> Say: "Has descended the Holy Soul (*nazzallahu Ruhul Quddusi*) from your Lord in Truth in order to strengthen those who believe and provide guidance and glad tidings to Muslims.""
>
> [Al Quran 16: 101-102]

According to the above verses, the Holy Soul strengthens the Faith of Muslims, guide them, and maintain their hope for Jannaat. So, the Muslims cannot be misguided by calling Muhammad (pbuh) forger.

It was foretold in Holy Bible that the Muslims would be baptized with the Holy Soul (Ruhul Quddus). Notice the last lines of the following verses:

> “A voice of one calling in the desert, “Prepare the way for the Lord make Straight Paths for him.”
>
> And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.
>
> The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River.

John wore clothing made of camel's hair, with a leather belt around his waist, and he ate locusts and wild honey.

And this was his message: "After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. I baptize you with water, but he will baptize you with the Holy Soul (Ruhul Quddus)."

– Gospel of Mark 1: 3-8, Holy Bible

Muslims are baptized by Allah. It is also said in the Quran:

"The Baptism of God: And who can baptize better than God? And it is He Whom we worship."

[Al Quran 2:138]

The physique of Jesus was deviated from a normal human physique to make him interactive the Holy Soul. It seems that the process of making the deviation began from Mary. Mary was sacrificed when she was in the womb, and she was created safe from the satan, as it is said in the verses under discussion. The trait passed down into her offspring (Jesus) who was improved further genetically. Jesus was a clone of Mary.

Thus, Jesus had a great deviation in his body; he was a new creation like Adam.

There is something in a human body that set him apart from the divine world. It is to make him a proper human. But a Prophet of God needs to receive the divine messages. When Prophet Muhammad (pbuh) was child, Gabriel opened his chest and did something. When he

grew up, He was not like other boys; he could sense the stones offering him salutation. Later in young age, he started going to the Cave of Hera for meditation (the last thing an Arab would do). He could go into a trance and could see a distant event in time and space. He could see the angels and the jinns. He could talk to them.

Similarly, Jesus needed some deviations to be aided by Ruhul Quddus intensely.

Muhammad (Pbuh) and Jesus are two Major Prophets who lead most people of the Abrahamic Religion. Their souls and physiques were modified to provide them with some extra abilities. But other Prophets were not like them. Moses got complete Book written on stone tablets, and he used to talk to God face to face in appointed time and place.

Prophets except these three got guidance in the form of visions mainly; later they wrote it down. A few were given books into their brains through one or a few insertions, which were demanding on them mentally and physically.

So, Jesus should not be called Son of God for the sake of honor as well, because it creates confusion.

Say: "O People of the Book, come to common terms as between us and you that we worship none but Allah, that we associate no partners with him, that we erect not from among ourselves Lords and patrons other than Allah". If then they turn back, say you: "Bear witness that we are Muslims".

You People of the Book, why dispute you about Abraham when the Law and the Gospel were not revealed till after him? Have you no understanding? Ah! You are those who fell to disputing in matters of which you had some

knowledge, but why you dispute in matters of which you have no knowledge? It is Allah Who knows, and you who know not! Abraham was neither a Jew nor a Christian, but he was true in Faith, and bowed his will to Allah's, and he joined not gods with Allah. Without doubt, among men, the nearest of kin to Abraham are those who follow him, as are also this Apostle, and those who believe; and Allah is the Protector of those who have faith.

Section-14 of Chapter-3 **[Verse 69-85]: Alerting Muslims about Christians**

It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray but themselves, and they do not perceive!

Ye People of the Book, why reject you the verses of Allah of which you are witnesses?

Ye People of the Book, why do you clothe Truth with falsehood and conceal the Truth while you have knowledge?

Remarks:

It is not possible to hide the Truth, but when it is mixed with falsehood, it may get concealed.

A section of the People of the Book say, "Believe in the morning what is revealed to the Believers, but reject it at the end of the day, perchance they may turn back, and believe no one unless he follows your religion".

Say, "Verily! Right Guidance is the Guidance of Allah," and do not believe that anyone can receive like that which

you have received, otherwise they would engage you in argument before your Lord.

Say, "All bounties are in the hand of Allah; He grants them to whom He pleases. And Allah cares for all, and He knows all things". For His Mercy, He specially chooses whom He pleases; for Allah is the Lord of bounties unbounded.

Among the People of the Book are some who if entrusted with a hoard of gold, will pay it back; others who if entrusted with a single silver coin, will not repay it unless you constantly stood demanding, because they say: "There is no call on us with these ignorant". But they tell a lie against Allah, and they know it. But yes, whoever fulfils his commitment and guard for the sake of Allah; verily Allah loves those who guard.

Verily, those who purchase a small gain at the cost of Allah’s covenant and their oaths they shall have no portion in the Hereafter, nor will Allah speak to them or look at them on the Day of Judgment, nor will He cleanse them; they shall have a grievous penalty.

There is among them a section who distorts the Book with their tongues—you would think, it is a part of the Book, but it is no part of the Book. And they say, "That is from Allah," but it is not from Allah. It is they who tell a lie against Allah, and they know it!

It is not that a man to whom is given the Book and wisdom and the prophetic office should say to people: “Be you my worshippers rather than Allah's;” on the contrary: “Be you worshippers of Him Who is truly the Cherisher of all;” and you have been teaching the Book, and you have studied it earnestly—nor would he instruct you to take angels

and prophets for Lords and patrons. What! Would he bid you to unbelief after you have bowed your will?

Behold! Allah took the covenant of the prophets, saying: "I give you a book and wisdom; then comes to you an apostle (Muhammad, pbuh) confirming what is with you—do you believe in him and render him help?" Allah said, "Do you agree and take this my covenant as binding on you?" They said, "We agree". He said, "Then bear witness, and I am with you among the witnesses".

If any turn back after this, they are perverted transgressors. Do they seek for other than the religion of Allah, while all creatures in the skies and on the lands willing or unwilling bowed to His will, and to Him shall they all be brought back?

Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes, and in (the books) given to Moses, Jesus, and the prophets from their Lord. We make no distinction between one and another among them, and to Allah do we bow our will".

If anyone desires a religion other than Islam, never will it be accepted of him, and in the Hereafter, He will be in the ranks of those who have lost.

Section-15 of Chapter-3 **[Verse 86-92]: Rejecting Faith after it is accepted**

How shall Allah Guide those who reject Faith after they accepted it, and bore witness that the Apostle (Muhammad, pbuh) was true, and that clear proofs had come unto them? And Allah guides not a people unjust. Of such, the reward is that on them the curse of Allah, of His angels, and of all

mankind—in that will they dwell, neither will their torment be lightened, nor will it be delayed or postponed, except for those that repent after that and make amends; for verily Allah is Oft-Forgiving, Most Merciful.

But those who reject Faith after they accepted it and then go on adding to their defiance of Faith, never will their repentance be accepted; for they are those who have gone astray. As to those who reject Faith and die rejecting, never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For them is a penalty grievous, and they will find no helpers.

By no means shall you attain righteousness unless you give of that, which you love; and whatever you give, of a truth, Allah knows it well.

Remarks:

A Muslim does not turn into an idolater. He cannot be a Jew as well, because one has to be a Jew by birth. But, there remains scope to become a Christian. So, it is said in above verses, what will happen to a Muslim who would leave the *Ummah* of Prophet Muhammad (pbuh) after he had accepted it.

A man born in a Christian family and remained Christian throughout his life may be acceptable to God, but a Muslim becoming Christian is not acceptable to Him, as it is said in above verses: *"How shall Allah Guide those who reject Faith after they accepted it, and bore witness that the Apostle (Muhammad, pbuh) was true, and that clear proofs had come unto them?"*

Sometimes, a Muslim may fall in love of a Christian woman who would not marry him unless he would

become a Christian. In such case, he should give of that, which he loves. The item of love may be money, business, social position, and so on as well.

Section-16 of Chapter-3 **[Verse 93-94]: One who invents a lie and attribute to Allah**

All food was lawful to the Children of Israel except what Israel made unlawful for itself before the Law was revealed. Say, "Bring you the Law and study it if you be men of truth". If any after this invent a lie and attribute it to Allah, they are indeed unjust wrongdoers.

Section-17 of Chapter-3 **[Verse 95-99]: Call to Christians to follow the religion of Abraham and Visit Kaaba**

Say, "Allah speaks the truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans". The first house appointed for men was that at Makkah, full of blessing and of guidance for all kinds of beings. In it are signs manifest, the station of Abraham; whoever enters it attains security. Pilgrimage thereto is a duty men owe to Allah—those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.

Say, "O People of the Book! Why reject you the signs of Allah when Allah is Himself witness to all you do?"

Say, "O you People of the Book! Why obstruct you those who believe from the Path of Allah seeking to make it crooked, while you were yourselves witnesses? But Allah is not unmindful of all that you do."

Remarks:

Abraham built Kaaba. Christians are called to follow the Religion of Abraham and turn to Kaaba.

The Kaaba was built about 1900 before the birth of Christ. On the other hand, the First Temple of Jerusalem was built by Solomon who lived from 990 BCE to 934 BCE. So, the sacred structure of Makkah is much older than the sacred structure of Jerusalem. Thus, the above verses say: *"The first house appointed for men was that at Makkah"*.

Nothing of Solomon's temple except the stones and a wall exists at present. It was destroyed by Babylonian and Roman Emperors. But what happened to the King of Yemen, Abraha, who came with the elephants to destroy Kaaba?

> "Seest thou not how thy Lord dealt with the Companions of the Elephant?
>
> Did He not make their treacherous plan go astray?
>
> And He sent against them flights of birds, striking them with stones of baked clay.
>
> Then did He make them like an empty field of stalks and straw, has been eaten up.
>
> [Al Quran 105]

[The Army of Abraha was destroyed near Makkah in the year Prophet Muhammad (pbuh) was born]

However, the precinct of Temple Mount is blessed, *"Glory to (God) Who did take His servant for a Journey by night from the Sacred Mosque to the Farthest Mosque,*

whose precincts We did bless…" [Al Quran 17:1] And it had been our Qiblah for some times before the Ummah was formed.

Thus, be Baptized by Allah and come to Kaaba. The Kaaba bears the clear signs of spirituality. It is called the House of Weeping; even a heart of iron melts in Kaaba. It is understood once one visits it.

Section-18 of Chapter-3 **[Verse 100-109]: Way to counter the aggressions of the People of the Book**

O you who believe, if you listen to a faction among the People of the Book, they would render you apostate after you have believed! And how would you deny faith while unto you are rehearsed the verses of Allah and among you live the Apostle? Whoever holds firmly to Allah will be shown a way that is straight.

O you who believe! Guard for the sake of Allah—truth to be guarded, and die not except as Muslims. And hold fast all together to the rope of Allah, and be not divided among yourselves, and remember with gratitude Allah's favor on you—for you were enemies and He joined your hearts in love so that by His grace you became brethren; and you were on the brink of the pit of fire, and He saved you from it. Thus, does Allah make His signs clear to you that you may be guided.

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong—they are the ones to attain felicity. Be not like those who are divided among themselves and fall into disputations after receiving clear signs—for them is a dreadful penalty.

On the Day when some faces will be white, and some faces will be black—to those whose faces will be black: "Did you reject Faith after accepting it; taste then the penalty for rejecting Faith!" But those whose faces will be white, they will be in Allah's mercy; therein to dwell.

These are the verses of Allah. We rehearse them to you in Truth, and Allah means no injustice to any of His creatures. To Allah belongs all that is in the Skies and on Lands. To Him do all questions go back.

Remarks:

In above verses, Muslims are given three guidelines to counter the aggression of Christians.

1. In the first paragraph, it is suggested: Do not listen to them.
2. In the second paragraph, it is suggested: Be proper Muslim and hold fast all together the rope of Allah—remain united.
3. In the third paragraph, it is suggested that there should arise a band of people inviting to all that is good and forbidding what is wrong. So, keep people in religious order through the Mosques at community / village level.

These are the Rules of Thumb to counter political, cultural, and religious aggressions of the People of the Book.

Segment 3
Preparing Muslims to confront the Byzantine Empire

The Third Segment aims to prepare Muslims to confront the Great Byzantine Empire.

Section-19 of Chapter-3 **[Verse 110-117]: Calling to International Arana**

You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah.

If only the People of the Book had faith, it was best for them; among them are some who have faith, but most of them are perverted transgressors. They will do you no harm, barring a trifling annoyance. If they come out to fight you, they will show you their backs, and no help shall they get. Shame is pitched over them wherever they are found, except when under a covenant from Allah and from men. They draw on themselves wrath from Allah and pitched over them is destitution. This is because they rejected the verses of Allah and slew the Prophets in defiance of right; this is because they rebelled and transgressed beyond bounds.

Not all of them are alike. Of the People of the Book is a portion that stands, they rehearse the verses of Allah all night long, and they prostrate themselves in adoration. They believe in Allah and the Last Day, they enjoin what is right and forbid what is wrong, and they hasten in good works. They are in the ranks of the righteous. Of the good that they do, nothing will be rejected of them; for Allah know well those that do right.

Those who reject Faith, neither their possessions, nor their progeny will avail them aught against Allah. They will be companions of the Fire dwelling therein. What they spend in the life of this world may be likened to a wind, which brings a nipping frost; it strikes and destroys the harvest of men who have wronged their own souls. It is not Allah that has wronged them, but they wrong themselves.

Section-20 of Chapter-3 **[Verse 118-120]: No intimacy with them**

O you who believe! Take not into your intimacy those outside your ranks; they will not fail to corrupt you. They only desire your ruin, rank hatred has already appeared from their mouths, what their hearts conceal is far worse. We have made plain to you the verses, if you have wisdom.

Ah! You are those who love them, but they love you not; though you believe in the whole of the Book. When they meet you, they say, "We believe." But when they are alone, they bite off the very tips of their fingers at you in their rage.

Say: "Perish in you rage; Allah know well all the secrets of the heart".

If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it.

But if you are patience in guarding, not the least harm will their plot do to you; for Allah compass round about all that they do.

Remarks:

Jews are a dynamic and intelligent race. And among the Christians, there are races that are genetically higher than

other races, such as Greeks, Germans, British, French, Spanish, etc. They have white skins, well-built physiques, intelligent brains, and active natures. They crossed the oceans with wooden boats and settled in far-flung corners of the world hundreds of years ago. They reached the Moon decades back. They have greatly developed in Science and Technology. They are very much capable to influence anybody. So, it is said in the verse of the first paragraph, *"They will not fail to corrupt you."*

So, the Rule of Thumb is: *"Take not into your intimacy those outside your ranks".*

Holy Bible is meant for the Jews. Holy Bible never says that do not take *Awliya* (friend, protector, helper and guide) from outside, because if a Jews take Awliya from outside, the Awliya are in the thick soup, not the Jews. But the Muslims are counted in billions and there are multifarious types with utter simplicity, so the Quran has repeatedly said not to take Awliya from outside.

Section-21 of Chapter-3 **[Verse 121-129]: Follow the orders of Allah—success or failure is not your lookout**

Remember that morning you did leave your household to post the faithful at their stations for battle; and Allah hears and knows all things.

Remember two of your parties meditated cowardice, but Allah was their protector; and in Allah should the faithful put their trust. Allah had helped you at Badr, when you were a contemptible little force; then guard for the sake of Allah, so that you may show your gratitude.

Remember you said to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels

sent down?" Yea, if you remain firm and guard for the sake of Alah, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught.

Allah made it but a message of hope for you and an assurance to your hearts—there is no help except from Allah, the Exalted, the Wise; that He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back frustrated of their purpose.

Not for you is the decision whether He turns in mercy to them or punishes them; for they are indeed wrongdoers. To Allah belongs all that is in the Skies and on Lands; He forgives whom He pleases and punishes whom He pleases; but Allah is Oft-Forgiving, Most Merciful.

Section-22 of Chapter-3 **[Verse 130-132]: Alerting Muslims against the Economy of Usury**

O you who believe! Devour not usury, doubled and multiplied, but guard for the sake of Allah that you may prosper. Defend against the Fire, which is prepared for those who reject Faith. And obey Allah and the Apostle that you may obtain mercy.

Section-23 of Chapter-3 **[Verse 133-136]: The Jannaat (Main Discussion)**

Be quick in the race for forgiveness from your Lord and for a Jannaat, whose width is that of the Skies and Lands (Universe); prepared for the righteous those who spend whether in prosperity or in adversity, who restrain anger and pardon men, for Allah loves those who do good, and those

who having done something to be ashamed of or wronged their own souls earnestly bring Allah to mind and ask for forgiveness for their sins, and who can forgive sins except Allah, and do not persist in what they have done, while they know. For such the reward is forgiveness from their Lord and Jannaat with rivers flowing underneath, an eternal dwelling. How excellent a recompense for those who work!

Remarks:

In this Section, I will describe the Jannaat. I will also prove it to be a separate universe by analyzing the verses of the Quran and Hadith. The discussion will progress in the following sequence:

1. Traditional description of the Jannaat
2. This Universe is not fit to possess the objects of the Jannaat
3. The Jannaat is an independent Universe, located beyond this Universe
4. Location of the Jannaat
5. General Appearance of the Jannaat
6. Large scale Structure of the Jannaat
7. Conclusion
8. Summary

Background Knowledge:

It is better if a reader has background knowledge of "The Large Scale Structure of the Universe", discussed in Section-7 of Chapter-2

1. **Traditional description of the Jannaat**

The Jannaat is created by Allah Who willed that it will not be demolished. The Jannaat has flowing water and flowering trees. There are maidens with lustrous eyes, restraining their glances.

The idea of Jannaat is not given in Holy Bible. Holy Bible talks about the Salvation, but does not talk about the location deliberately. The idea of Jannaat is given to the last Prophet, Muhammad (pbuh).

Prophet Muhammad (pbuh) had a physical visit to the Jannaat. So, he is an eyewitness of its existence, and he was famous for his truthfulness; people used to call him Al-Amin (the trusted one). The Hadith related to Jannaat are the Hadith of the Night Journey (Miraj) mainly.

Prophet Muhammad (pbuh) said, “I entered the Jannaat; most of its inhabitants were from the Poor.”

The Jannaat have levels. The distance between two levels is like the distance between the Skies.

According to Prophet Muhammad (pbuh), the Jannaat is visible from the Seventh Sky. But, it is not directly connected to the Samawaat (this universe). The Samawaat and the Jannaat are connected by channels (As-Sirat) running through Super Space, Araf, and Sidratul-Muntaha.

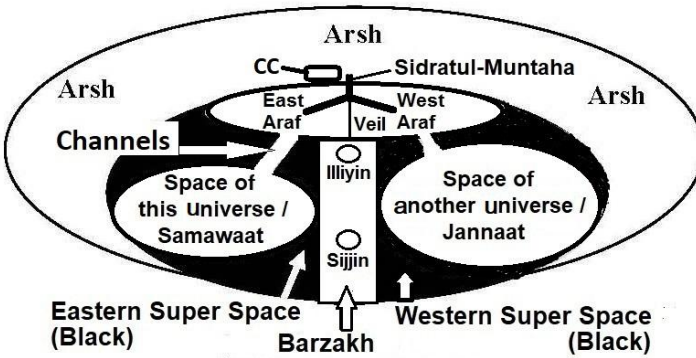


FIGURE 3.6: Samawaat and Jannaat

The Araf is a huge land, located at the top of the *Barzakh* (Barrier). The *Barzakh* is a space with different nature, which separates the domains of the Samawaat (this universe) and the Jannaat (another universe).

In the entry of the Jannaat, they will come across a river where they will take bath. It will make their physiques fit for the Jannaat. They will move further and reach another river. They will drink its water. It will make them good hearted people. They will not hate each other.

The people of Jannaat will have the form of Adam. One will be sixty cubit tall. They will not have body hair that bothers people, but will have head hair and eyebrows. Men will not have beards. A man will be identifiable by light green mustache, as men too will wear ornaments.

There is no urinating or defecating in the Jannaat. They will sweat and release gas in the process of metabolism. The perspiration of the people will not produce bad smell. They will never be tired or sad.

They will not have children and will not wish to have children.

The Jannaat have animals. The animals can talk; they obey humans. The horses of Jannaat can fly.

The pebbles of Jannaat are precious stones and pearls. The Jannaat has trees with trunks of gold. There are huge trees; if one spends 100 years riding a quick horse, one will not depart its shade. There are trees, named Tuba, from which the clothes of the people come. There are trees that produce the sound of music when they sway in the wind.

The buildings of Jannaat are made of gold and silver bricks. The mortar for those bricks is musk with fragrance. Some homes are one gigantic hollowed pearl, sixty-mile-high. In each building, there will be many maidens (Hoorain). They will belong to the person owning the building. The Hoorain are not from the Earth.

The women wear something that does not hide their beauty. If a finger of a woman appeared in this world, it would illuminate all of it.

Each person in Jannaat will have many servants who are ever delightful. The poorest in the Jannaat will have 10,000 servants carrying trays of gold and silver. They are youths, not from the Earth. They are beautiful like untouched pearls.

Prophet (pbuh) said that there are many gardens in the Jannaat. There are special gardens that have furniture and the containers made of gold and silver. In some Hadith, these gardens are called markets. In the markets of Jannaat, there are free women who do not belong to a particular person.

The Jannaat have goblets put next to the water containers. The Jannaat have pillows to lean. The Jannaat have fine carpets. The combs are made of gold. The incense burners contain ud, a high-quality fragrance. The ud of Jannaat does not need fire to release scent.

Wine is not *haram* (forbidden) in Jannaat. There are rivers of wine. The most precious is "Zanjawir". It will not cause headache (it would not cause hangover if they would sleep). People being drunk will be flying for years.

> "And near above them its shades and hang low its cluster of fruits in humility.
>
> And amongst them will be passed round vessels of silver and goblets of crystal—crystal-clear—made of silver; they will determine the measure thereof.
>
> And they will be given to drink there of a cup mixed with Zanjabil—a fountain there, called Salsabil.
>
> And round about them will be youths, perpetual. If thou see them, thou would think them scattered pearls.
>
> And when thou look, then thou will see blessing and a kingdom great.
>
> Upon them will be green garments of fine silk and heavy brocade, and they will be adorned with bracelets of silver, and their Lord will give to them to drink of a wine pure and holy."
>
> [Al Quran 76: 14-21]

The Jannaat has places to sit, made of gold and decorated with jewels, rubies, and emeralds.

According to the Hadith, there are pictures available in the markets of Jannaat, in which one can enter. The pictures may be entry points of a virtual reality. Entering a picture may mean entering a virtual world. It may allow getting tough and risky enjoyments, such as sky diving, dangerous expeditions, etc., sitting in a chair.

In the Jannaat, there are facilities to "command view", as has been said in the following verses:

> "Truly the Righteous will be in Naimin (a level of Jannaat) on thrones they look.
>
> Thou will recognize in their faces the beaming brightness of bliss.
>
> Their thirst will be slaked with pure wine, sealed:"
>
> [Al Quran 83: 22-25]

The facility to look should be something like the facilities of internet, but in higher form, because with this system they will be able to see and talk to the people in hell, billions of light years away. It has been said in the following Verses:

> "But on this day the Believers will laugh at the Unbelievers on thrones observing.
>
> Will not the Unbelievers have been paid back for what they did?" [Al Quran 83: 34-36]

A person, sitting in a Thorne in Jannaat, will just command to connect a person in hell, and a multi-dimensional vision of the person in hell will be presented in front of him with the facility to talk on one-to-one

basis, without any buffering. The objects of hell are evolving in this universe (Samawaat), which will be billions of light years away from the Jannaat. So, the system may work on the technique of teleportation [The system is already deployed in the universes; it is discussed in Section-9 of Chapter-6].

After a time will pass, Allah will meet the people of Jannaat and declare that He is happy on them forever.

If the enjoyment of Jannaat is compared with an ocean, the total enjoyment of the Earth will be trace of water on the tip of a needle.

2. **This universe (Samawaat) is not fit to possess the objects of Jannaat**

Following I have put forward the arguments that confirm Jannaat as a separate universe:

2a. **Nature of this Universe**

This universe (Skies / Samawaat) is full of violent quasars and burning galaxies; the entire space is showered with harmful radiations—here nothing can remain unchanged. It is a dangerous place indeed. If one is tuning a radio set, one hears high pitch noises coming from the gigantic explosions occurring in the galaxies and quasars. Those are the objects of hell.

This universe is natural living place of the jinns and other anti-creatures, created from the anti-matter (Jinns are discussed in Section-3 of Chappter-7). They fly through the Skies. The jinns are original sons of the Skies (this universe).

On the contrary, the Jannaat is full of rivers and flowering trees. That is a place where people do not age; where the verbal orders are materialized instantly. The nature of this universe negates the creation of such object. Here everything is put into the flow of time—aging is a must.

Adam and Eve were primarily put into the Jannaat. The Jannaat is the home universe of mankind.

2b. **The Universe is destined to Perish**

This universe (Samawaat) has two broad futures. It may expand forever, or it may start contracting. In both ways the universe will perish.

Eventually, an ever-expanding universe will fade out in the ocean of darkness with black holes and super cool objects scattered far and wide. The atoms would explode in the stretching space and the black holes would evaporate. What would exist forever are photons that never decay.

"And what is the fate of the universe? It is possible that the beginning can only be explained by a 'Rediscovery of God' and the end will be infinite dissipation in an infinite void"– To the Edge of Eternity by John Gribbin in *The Encyclopedia of Space Travel and Astronomy* edited by John Man.

Alternatively, the expansion of universe may stop due to gravitational force and the contraction may begin. Eventually, the universe may collapse into a Fireball or a Big Crunch:

"If there is enough matter, eventually gravity will overcome the expansion, and the universe will slow to a

halt. The whole drama will then be played out in reverse. The universe will collapse faster and faster under the over whelming pulls of gravity until it is squashed into another fireball"

– To the Edge of Eternity by John Gribbin in *The Encyclopedia of Space Travel and Astronomy* edited by John Man.

In any of the ways, ever-expansion or contraction, the objects of this universe will perish.

The Quran suggests that the universe will collapse being rolled up:

> "On the day when We will roll up the Skies (Samawaat / this Universe) like the rolling up of the scroll for writings; as We originated the first creation, We shall reproduce it—a promise on Us; surely We will bring it about." [Al Quran 81: 104]

> "All that on it will perish but will abide the Face of thy Lord, Full of Majesty, Bounty, and the Honor." [Al Quran 55: 26–27]

The Jannaat being an everlasting creation cannot exist in this universe. It must be found out at the outside.

2c. **Eternal Salvation**

After the Resurrection, each will live forever. Allah will come for the salvation of the pious people. But where will He salvage? No object of this universe is suitable for peaceful living.

Therefore, the Jannaat should be a separate universe altogether.

3. **Jannaat is an independent Universe, located beyond this Universe**

The divine Verses and the Hadiths point out the Jannaat as a separate universe. I have discussed it as under:

3a. **More Universes**

Following verses suggest that there are more than one universe in the total creation o Allah.

> "Praise be to Allah, the Cherisher and Sustainer of the universes (*Alamin*); Most Gracious, Most Merciful; Master of the Day of Law"
>
> [Al Quran 1: 2–3]

The Quran frequently talks about the Samawaat (this universe) and the Jannaat (another universe). The Quran talks about Arsh, Araf, Barzakh, Illiyin, and Sijjin as well. Except the Barzakh, these may be considered as different kinds of universes.

3b. **Different Origin / Origin of Samawaat**

In the Quran, this universe, where we are living now, is called Samawaat (Skies). It is called Samawaat-wal-Ard (Skies and Lands) as well. From the Big Bang and later from the Big Bounce, the Samawaat has been created, not the Jannaat.

> "Do not the unbelievers see that the Skies and Lands were joined together before We clove them asunder" [Al Quran 21:30]

Therefore, Jannaat should be a separate creation by origin.

3c. **Different Origin / Origin of Jannaat**

The Quran frequently mentions that the rivers of Jannaat flow from the underground water.

> "…their portion is Jannaat; flow from underneath it the rivers." [Al Quran 2:25]

> "…For the righteous are Jannaat in nearness to their Lord; flow from underneath it the rivers." [Al Quran 3:15]

> "…and Jannaat; flow from underneath it the rivers—an eternal dwelling" [Al Quran 3:136]

> "…verily, I will blot out from them their iniquities and admit them into Jannaat; flow from underneath it the rivers…" [Al Quran 3:195]

> "On the other hand, for those who fear their Lord are Jannaat; flow from underneath it the rivers…" [Al Quran 3:198]

> "Those are limits set by God; those who obey God and His Messenger will be admitted to Jannaat; flow from underneath it the rivers …"
>
> [Al Quran 4:13]

In above verses, the Arabic word *"tajri min tahtihal anhar"* is normally translated as "with rivers flowing beneath". But the word for word translation is: *"flow from under it the rivers"*. It means that the rivers of Jannaat are not dependent on the supply of rainwater; water flow from underneath, like artesian well. The planets of Jannaat may have the cores of water—unlike the Earth that have core of molten iron.

From the Hadith, we know that the poorest in Jannaat will be given a land, ten times bigger than the Earth. A land that is ten times bigger than the Earth should be a big planet. The Jupiter, the biggest planet of the Solar System, is ten times bigger than the Earth in volume.

There will be billions of humans in the Jannaat. Each will be given one or more of such planets. We may try to imagine, how much water was needed to create billions of habitable planets. Following verse indicates that a huge quantity of water was created before the creation of this universe (Samawaat).

> "He it is Who created the "Skies and Lands" (this universe) in six days, and His Arsh was over the waters." [Al Quran 11:7]

Holy Bible too talks about the water:

> "In the beginning, when God created the Universe, the Earth was non-existent. The raging ocean that covered everything was engulfed in total darkness, and the Soul of God was hovering over the water."
>
> [Genesis 1: (1–2), Holy Bible, GNB]

It seems that the water was created for the Jannaat mainly. It was created before the Universe. So, the water might have been created through another Big Bang, or through some other Process.

The water was floating in the Super Space like a huge ball of water. The following verses of Holy Bible indicate that the Big Bang that produced this universe occurred in the center of that water-ball.

> "Then God commanded: Let there be dome to divide the water and to keep it in two separate places—and it was dome. So, God made a dome, and it separated the water under it from the water above it. He named the dome "sky". Evening passed, and morning came that was the second day" – Genesis 1:6-8, Holy Bible, GNB

The Big Bang produced smoke (hydrogen and helium mainly). The smoke produced a huge bubble in the center of the water-ball. In Holy Bible, the bubble is called dome, because a bubble and a dome look the same. So, the Big Bang (to produce this universe) occurred in the center of the water-ball.

When a bubble is produced in the water, it rises on the surface of the water. But the enormous water-ball was floating in the Super Space—it had no up or down. Therefore, the bubble (dome) was expanding in the center of the water-ball in an explosive speed. The expanding bubble, full of smoke, has formed the Sky, as the above verses say: *"He named the dome sky"*. In the verses of Holy Bible too, "Sky" means "Universe".

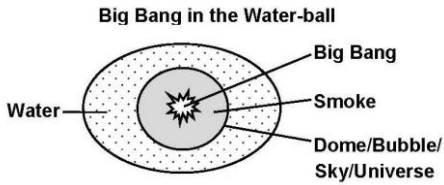


FIGURE 3.7: Water and Big Bang

Eventually, due to the pressure of evolving gas, water-ball burst. The water gaining greater momentum drifted away from the smoke and scattered. The water has been used to create the objects of Jannaat.

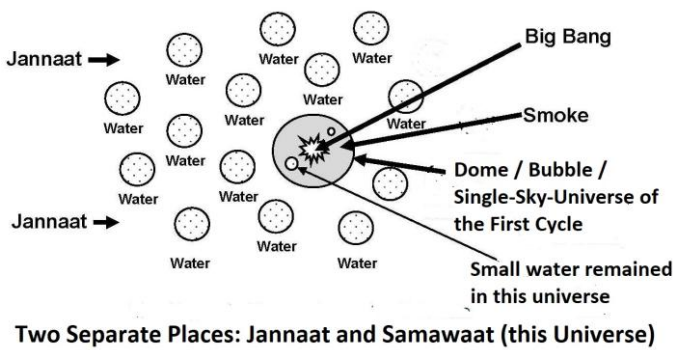


FIGURE 3.8: Two Separate Places

The verses talk about "two separate places": *"Let there be dome to divide the water and to keep it in two separate places"*. These two separate places are two universes: the Samawaat (this universe) and the Jannaat (another universe).

The smoke, produced in the bubble / dome, was used to create the single-sky-universe of the first cycle.

A small quantity of water remained in this universe. Later, in the second cycle of the universe, the Earth has been provided with the water from this source. The vast oceans were filled up with water bearing asteroids.

3d.**The Big Bounce**

It is likely that the expansion of the single-sky-universe (smoke) slowed down due to the pressure of water-ball. And, Allah infused gravitation force into the universe through the process of *istawa* (discussed in Chapter-1). Thus, the single-sky-universe began to contract. The contraction produced silicon and lighter elements in the smoke, with which some dust and asteroids (lands) could form.

Eventually, the universe was re-initiated through a Big Bounce as a seven-sky-universe (Samawaat). The following verse is talking about the Big Bounce re-initiation of this universe:

> "Do not the unbelievers see that the Skies and Lands were joined together, before We clove them asunder (Big Bounce)." [Al Quran 21:30]

The initial universe could have lands (dust and asteroids) if it started from a Fireball through a Big Bounce.

From the Big Bounce, the universe could revive as a seven-sky-universe. The Skies are waves of space—one inside another; like the peels of onion. In the expanding Skies the matter could easily concentrate into the galaxies.

3e. **Two completely separate Entities**

We know from the Hadith that there are seven Skies and eight Jannaat, and they are not connected to each other directly.

None can go out from this universe (Samawaat) except through special paths (As Sirat):

> "O ye assembly of jinns and men, if it be ye can pass beyond the boundary of Skies and Lands (this universe), pass ye! Not without authority shall ye be able to pass!" [Al Quran 55:33]

On the Day of Final Judgment, the people will move to the Jannaat through special paths, called As Sirat.

Therefore, Jannaat and Samawaat are separate universes.

4. **Location of Jannaat**

The Jannaat exists at the outside of this universe. It is a separate universe altogether.

"Be quick in the race for forgiveness from your Lord and for a Jannaat, whose width is that of the Skies and Lands (this universe); prepared for the righteous…" [Al Quran 3:133]

"Race to forgiveness from your Lord and the Jannaat, the width of which is as the width of the Sky and Land" [Al Quran 57:2]

Holy Bible too talks about a separate universe as the place of Salvation.

"Because only a few will be saved, God has created two universes instead of only one"
- 2 ESDRAS 7:50, Holy Bible, GNB

Therefore, according to the Quran, Holy Bible, and Hadith, there is another universe at the outside of this universe, named Jannaat. We may not have a scientific basis of it, but the idea of its existence is supportive to the salvation scenario where the universe culminates into a Point of Doom and resurrects as Hell.

The scientists would tell that there is nothing beyond the Big Bang; that the time began at the Big Bang; that the Universe has no outside, and so on, because they do not know.

This fine-tuned universe proves the existence of God. And the Quran is proven Message of God. The Quran says that there is another universe called Jannaat.

5. **General Appearance of the Jannaat**

The Jannaat is full of habitable planets (objects). The planets of Jannaat are scattered in eight layers of space (Space of Jannaat).

> Hadith: "One in the lower level of Jannaat will observe a higher one like a rising star in the eastern or western horizon of the sky." [Bukhari]

> "Martyrs live in Jannaat located beneath the Arsh, which look like bright stars from the Seventh Sky" [Hadith]

A person living in a planet of the Jannaat will see the planet of another person like a bright star in the horizon, as we see planet Mars, Venus, etc., like the bright stars.

> **Note**:
>
> According to the above Hadith, some objects of Jannaat are visible from the Seventh Sky. It means that the light can pass through the Barzakh. But, matter cannot pass through. So, the Barzakh may be a space with different nature that does not support matter. Thus, it is absolutely clean.

The planets of Jannaat are big—the smallest one is ten times bigger than the Earth.

> “The poorest in the Jannaat will own an area, ten times bigger than the Earth” [Hadith]

In this universe, the gravity of such a big object (ten times bigger than the Earth) would be too strong. The object would explode due to high pressure and temperature resulting from its gravitational contraction. It seems that some of the natural laws of Jannaat are different from that of this universe. The construction of the planets may also be different. The planets of Jannaat may have cores of water.

The nature of Jannaat is not exactly same as the nature of the Earth. For instance, there is no night and day in the Jannaat. Even after a long period of time, people will feel that they have entered the Jannaat shortly.

People will not become tired; they will not sleep (but will rest sometimes in the beds). They will never be old.

Probably, their nafses will encompass the objects (planets) where they will live, and their consciousnesses will be matching with the consciousnesses of the surrounding entities, living and nonliving. So, their orders will be materialized instantly; plants, animals, and physical objects will obey their orders. Allah will be free amply.

6. **Large scale Structure of the Jannaat**

According to the Hadith, the planets of Jannaat are scattered in eight layers of space (Space of Jannaat).

In the this universe (Samawaat), one Sky surrounds the inner Sky the way white part of a boiled egg surrounds inner yellow part, but the layers of Jannaat do not surround each other; the layers stand side by side, as all layers fall directly under the Arsh:

> "All Jannaat have single roof that is the Arsh of Allah" [Hadith]

The layers of Jannaat stand side by side, but in ascending order, as it is mentioned in the following Hadith:

> "The layers of Jannaat are laid out like the steps of a staircase" [Hadith]

So, the people of Jannaat will see the planets of the higher layer like the stars in the eastern or western horizon.

According to the Hadith, the distance between two adjacent layers of Jannaat is like the distance between two adjacent Skies. If a sphere of void between two adjacent Skies is 150 million light years thick, then the distance between two adjacent layers of the Jannaat is 150 million light years too. The names of the layers are as follows:

1. Firdaws (May be the Highest Jannaat)
2. Nayeem (May be the Highest Jannaat)
3. Mawa
4. Makam
5. Karar
6. Salam
7. Adan
8. Khuld (the Lowest Jannaat).

From the Hadith, we know that the Jannaat is a vast creation. Nobody other than Allah knows how big it is?

There must be billions of planets in each layer of Jannaat. Each human will be given one or more of those planets.

Angel Gabriel has 500 wings. By one swing of a wing, He can travel a distance of 500 years. Once he was flying through the Jannaat. Suddenly, he felt that it was not ending! How come! To see the end of the Jannaat, he started to use more number of wings. At the end, he was found thrusting all his wings to the pick of his power, but there was no end. After some times, he realized that it was an audacity to try finding the end of creation, when he stopped and turned to Allah for forgiveness.

7. **Conclusion**

Allah initially settled Adam and Eve in the Jannaat. Therefore, humans are designed to live in the Jannaat. But we are living on the Earth. The Earth has been made suitable for our exile living.

But, the Earth is not that good. Here gravity is strong; everybody suffers from the back-pain at least once in his lifetime. We eat food after a lot of processing, but it creates diseases and constipation. Our intestines are not created for such foods. We are helpless without doctors and hospitals.

7a. **Anti-Universe?**

The Jannaat is not anti-universe of this universe (Samawaat). A universe and an anti-universe should originate from the same source. But, Jannaat and Samawaat are created from different sources.

However, the perception of anti-universe is not a fiction in religious view. This universe (Samawaat) really has an anti-universe. The anti-universe exists with this universe—one inside another—but in different dimensions.

The anti-universe is the domain of jinns. The universe that contains six times more dark matter than matter should possess anti-creatures (jinns), made out of anti-matter. The anti-matter is a kind of dark matter.

This universe (Samawaat) will perish and revive, including its anti-universe. But the Jannaat is everlasting. So, Jannaat cannot be anti-universe of this universe.

7b. **Women in Jannaat**

As a human, a woman is as good as a man. A woman will get an independent domain in the Jannaat—she will not be under her husband. However, relatives will often meet each other. In Jannaat, people will have transports to visit.

A man who guides his family in the path of Islam will be sent to Jannaat with his family. But, each of them will have dedicated domain in the Jannaat.

Humans are created as vicegerents of Allah. So, human males and females have inherent tendency to command. Two commanders, may be one male and one female, in one domain do not make a peaceful living.

Original women (Hoorain) of Jannaat are created differently; they are not from Adam and Eve. So, they are not human beings. They cannot be jealous of one another.

The human women may be changed as well. An abolition of sexual difference is likewise suggested in Saying 22, (a Gnostic interpretation of Galatians 3:28):

'Jesus saw some infants at the breast. He said to his disciples: 'These children at the breast are like those who enter the kingdom'. They said to him: 'Shall we, then, enter the kingdom as children?' Jesus said to them: 'When you make the two one, and when you make the inner as the outer and the outer as the inner and the above as below, and when you make the female one, so that the male is no longer male and female, when you make eyes in place of an eye, and a hand in place of a hand, and a foot in place of a foot, an image in place of an image, then you will enter the kingdom.' [Saying 22]

8. **Summary**

The Jannaat is located at the outside of this universe (Samawaat). It is a different universe altogether. The Jannaat is original home and desired final destination of mankind.

Section-24 of Chapter-3 **[Verse 137-179]: Lessons from the Battle of Ohud**

Many were the Ways of Life that have passed away before you; travel through the earth and see what the end of those who rejected Truth was. Here is a plain statement to men, a guidance and instruction to those who fear Allah! So, lose not heart, nor fall into despair; for you must gain mastery, if you are true in Faith.

If a wound has touched you, be sure a similar wound has touched the others. Such days We give to men and men by turns that Allah may know those that believe, and that He

may take to Himself from your ranks martyr witnesses. And Allah loves not those that do wrong.

Allah's object also is to purge those that are true in Faith and to deprive of blessing those that resist Faith.

Did you think that you would enter Jannaat without Allah testing those of you who fought hard and remained steadfast? You did indeed wish for death before you met it; now you have seen it openly with your own eyes.

Muhammad is no more than an apostle; many were the apostles that passed away before him. If he died or were slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah will swiftly reward those who are grateful.

Nor can a soul die except by Allah's leave; the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the hereafter, We shall give it to him; and swiftly shall We reward those that (serve us with) gratitude.

How many of the Prophets fought and with them large bands of godly men, but they never lost heart if they met with disaster in Allah's way, nor did they weaken, nor give in; and Allah loves those who are firm and steadfast.

All that they said was: "Our Lord! Forgive us our sins and anything we may have done that transgressed our duty. Establish our feet firmly and help us against those that resist Faith." And Allah gave them a reward in this world and the excellent reward of the Hereafter. For Allah love those who do good.

O you who believe! If you obey the unbelievers, they will drive you back on your heels, and you will turn back to your own loss. Nay, Allah is your protector; and He is the best of helpers.

Soon shall We cast terror into the hearts of the unbelievers for that they joined companions with Allah, for which He had sent no authority; their abode will be the Fire; and evil is the home of the wrong-doers!

Allah did indeed fulfill His promise to you, when you with His permission were about to annihilate your enemy, until you flinched and fell to disputing about the order and disobeyed it, after He brought you in sight, which you love (booty). Among you are some that hanker after this world and some that desire the hereafter. Then did He divert you from your foes in order to test you. But He forgave you; for Allah is full of grace to those who believe.

Behold! You were climbing up the high ground without even casting aside glance at any one, and the Apostle in your rear was calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that had escaped you, and for that had befallen you; for Allah is well aware of all that you do.

After the distress, He sent down calm on a band of you, overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah—suspicions due to ignorance. They said: "What affair is this of ours?" Say you: "Indeed, this affair is wholly Allah's". They hide in their minds what they dare not reveal to you. They say: "If we had had anything to do with this affair, we should not have been in the slaughter here". Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death." But that Allah might test what is in your breasts and purge what is in your hearts; for Allah know well the secrets of your hearts.

Those of you who turned back on the day the two hosts met—it was Satan who caused them to fail because of some (evil) they had done. But Allah has blotted out; for Allah is Oft-Forgiving, Most Forbearing.

O you who believe! Be not like the Unbelievers who say of their brethren when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died or been slain." So, Allah makes that a regret in their hearts. It is Allah that gives life and death, and Allah sees well all that you do.

And if you are slain or die in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass. And if you die or are slain—lo! it is unto Allah that you are brought together.

It is part of the mercy of Allah that you do deal gently with them. Were you severe or harsh-hearted, they would have broken away from about you. So, pass over and ask for forgiveness for them.

And consult them in affairs. Then, when you have taken a decision, put your trust in Allah; for Allah loves those who put their trust.

If Allah helps you, none can overcome you; if He forsakes you, who is there after that that can help you. In Allah then let believers put their trust.

No prophet could be false to his trust. If any person is so false, he shall on the Day of Judgment restore what he misappropriated. Then shall every soul receive its due, whatever it earned; and none shall be dealt with unjustly.

Is the man who follows the good pleasure of Allah like the man who draws on himself the wrath of Allah, and whose abode is in Hell, a woeful refuge! They are in varying grades in the sight of Allah, and Allah sees well all that they do.

Allah did confer a great favor on the believers when He sent among them an apostle from among themselves rehearsing unto them the signs of Allah, sanctifying them, and instructing them in scripture and wisdom; while before that they had been in manifest error.

What! When a single disaster smites you, although you smote with one twice as great, do you say: "From where does this come to us?" Say: "It is from yourselves; for Allah has power over all things".

What you suffered on the day the two armies met was with the leave of Allah in order that He might test the believers, and the hypocrites also. These were told: "Come, fight in the way of Allah, or drive". They said: "Had we known how to fight, we should certainly have followed you". They were that day nearer to Unbelief than to Faith; saying with their lips what was not in their hearts; but Allah has full knowledge of all they conceal.

The ones that say while they themselves sit: "If only they had listened to us they would not have been slain". Say: "Avert death from your own selves, if you speak the truth." Think not of those who are slain in Allah's way as dead. Nay, they live finding their sustenance in the presence of their Lord. They rejoice in the bounty provided by Allah and with regard to those left behind—who have not yet joined them. The glory in the fact that on them is no fear, nor have they grieve; they glory in the Grace and the bounty from Allah; and in the fact that Allah suffers not the reward of the Faithful to be lost.

Of those who answered the call of Allah and the Apostle even after being wounded, those who do right and guarded have a great reward. Men said to them, "A great army is

gathering against you" and frightened them. But it increased their Faith. They said, "For us Allah suffice, and He is the best disposer of affairs". And they returned with Grace and bounty from Allah; no harm ever touched them, for they followed the good pleasure of Allah; and Allah is the Lord of bounties unbounded.

It is only the Satan that suggests to you the fear of his votaries. Be you not afraid of them but fear Me if you have Faith.

Let not those grieve you who rush headlong into unbelief; not the least harm will they do to Allah. It is Allah's plan that He will give them no portion in the Hereafter but a severe punishment.

Those who purchase unbelief at the price of faith, not the least harm will they do to Allah, but they will have a grievous punishment.

Let not the unbelievers think that our respite to them is good for themselves. We grant them respite that they may grow in their iniquity. But they will have a shameful punishment.

Allah will not leave the believers in the state in which you are now—until He separates what is evil from what is good—nor will He disclose to you the secrets of the unseen. But He chooses of His Apostles whom He pleases. So, believe in Allah and His apostles. And if you believe and guard, you have a reward without measure.

Segment 4
Conclusion

The Segment gives vital knowledge about hell. It concludes the Chapter with prayer and promise of God.

Section-25 of Chapter-3 **[Verse 180-184]: Calling Jews**

And let not those who covetously withhold of the gifts which Allah has given them of His grace think that it is good for them. Nay, it will be the worse for them. Soon on the Day of Judgment shall the things which they covetously withheld be tied to their necks like a twisted collar. To Allah belongs the heritage of the Skies and Lands, and Allah is well acquainted with all that you do.

Allah has heard the taunt of those who say, "Truly, Allah is poor, and we are rich!" We shall certainly record their word and of slaying the prophets in defiance of right, and We shall say, "Taste you the penalty of the Burning Fire! This is because of that which your hands sent on before you—Allah is never unjust to slaves."

They said, "Allah took our promise not to believe in an apostle unless He showed us a sacrifice consumed by Fire". Say, "There came to you apostles before me with clear signs and even with what you ask for; why then did you slay them if you speak the truth?"

Then if they reject you, so were rejected apostles before you who came with clear signs, books of dark prophesy, and the book of enlightenment.

Section-26 of Chapter-3 **[Verse185-189]: Remain Firm in Faith and Spread the Message**

Every soul shall have a taste of death, and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the fire and admitted to the Jannaat will have attained the object; for the life of this world is but goods and chattels of deception.

You shall certainly be tried and tested in your possessions, and in your personal selves. And you shall certainly hear much that will grieve you from those who received the book before you, and from those who worship many gods, but if you persevere patiently and guard, then that will be a determining factor in all affairs.

And remember, Allah took a covenant from the People of the Book to make it known and clear to mankind and not to hide it, but they threw it away behind their backs and purchased with it some miserable gain; and vile was the bargain they made!

Think not that those who exult in what they have brought about and love to be praised for what they have not done—think escape the penalty? For them is a penalty Grievous indeed.

To Allah belong the dominion of the Skies and Lands, and Allah has power over all things.

Section-27 of Chapter-3 **[Verse 190-200]: The Hell (Main Discussion)**

Behold in the creation of the Skies and Lands (Samawaat-wal-Ard / this universe) and the alternation of night and day; there are indeed signs for men of understanding—men who

celebrate the praises of Allah, standing, sitting, and lying down on their sides and contemplate the creations in the Skies and Lands: "Our Lord! Not for naught have You created this! Glory to You! Give us salvation from the penalty of the Fire. Our Lord, any whom You dost admit to the Fire, truly You cover with shame, and never will wrong-doers find any helpers"!

Remarks:

The above verse highlights that if a man of understanding thinks on the creations of the universe (Samawaat) and the alternation of night and day (effects of gravitational force) he will know the Hell. It will inspire him to pray for the salvation from the Fire. This is a clear indication that the Objects of Hell are being created in this universe.

In this chapter, I shall identify the Objects of Hell considering the Quran and Hadith. The discussion will progress in the following sequence:

1. Location of Hell
2. Identifying the Fire of Hell
3. The Fire
4. The Objects of Hell
5. The Objects of Hell, as said in the Hadith
6. Hell in General
7. Living in the Hell
8. Conclusion

Background Knowledge

It is better if one reading about the Hell has background knowledge of the following subjects:

- Large-Scale Structure of the Universe: discussed in Section-7 of Chapter-2
- Jannaat: discussed in Section-23 of this Chapter.

1. Location of Hell

There are many verses in the Quran as well as there are many Hadiths, which confirm that the Objects of Hell are evolving in this universe (Samawaat):

> "And We have adorned the Sky of the World with lamps (stars), have made such missiles (meteorites) to drive away the satan, and have prepared for them the penalty of the blazing fire of hell" [Al Quran 67:5]

According to the above verse, the Sky holds lamps (stars), missiles (asteroids), and 'blazing fire of hell' (?).

One may read the description of the *Miraz* (Night Journey) when Prophet Muhammad (pbuh) observed the Objects of Hell in each of Seven Skies:

> "During Miraz, I saw in the Seventh Sky: there were thunder and roaring sound and a group of people. Their bellies were as big as houses. In those, there were many snakes that were being seen from the outside. I asked to Gabriel, which kind of people they were? He said, "It is the scene of those, who devoured usury." [Hadith, Bukhari]

After the Final Judgment, this universe (Samawaat) will be known as the hell. We have already discussed in

Section-23 of this chapter that the Jannaat (paradise) is a separate universe altogether.

2. Identifying the Fire of Hell

Following Hadith identifies the Fire of Hell:

> "After burning for thousands of years, the fire of hell becomes red. Again, after burning for thousands of years, it becomes white. Then, after burning for thousands of years, it becomes dark black and remains in that state" [Tirmizi]

The above Hadith narrates the major stages, through which the Fire of Hell is produced. These "stages" and the "stages of stellar evolution" are similar. It indicates that some stars are evolving to produce the Fire of Hell. For the ease of explanation, I have divided the Hadith in three parts, as under:

> **Part 1 of the Hadith**: "After burning for thousands of years, the fire of hell becomes Red…"
>
> **Part 2 of the Hadith**: "…Again, after burning for thousands of years, it becomes White…"
>
> **Part 3 of the Hadith**: "…Then, after burning for thousands of years, it becomes Dark Black and remains in that state."

Part 1 of the Hadith

> "After burning for thousands of years, the fire of hell becomes Red..." [Tirmizi]

This part of the Hadith points out the formation of Red Giant Stars. After burning for a long time, a massive star becomes a Red Giant. In the stellar evolution, it is the end state of the first phase.

The heavier element deposits below the lighter element. So, matter accumulates in a star in layers, with the heaviest in the center, and the lightest hydrogen at the surface.

In the beginning of 2nd cycle, the Universe (seven-sky-universe) had enough heavier elements, at least up to silicon, to produce long lasting stars, asteroids, and dusts. However, the bulks of matter were hydrogen and helium, roughly at the ratio of 3:1.

When the stars formed, the heaviest element deposited in the center and the lighter elements formed the outer layers.

A star gradually contracts due to the gravitational force. So, the pressure in the center continues to increase. The increasing pressure raises the heat progressively. At one stage, the increasing pressure and temperature initiate nuclear fusion reaction. The hydrogen atoms in and around the core undergo fusion and produce more and more heat. The heat tries to expand the star.

In one hand the gravity tries to squeeze the star, on the other hand the extreme heat, produced in the core, tries to expand the star—it brings a balance. A balanced star burns for millions of years and hydrogen produces

helium through nuclear fusion reaction. The helium deposits on the core.

Thus, the core gradually gets heavier and bigger. When it reaches to a critical mass, it starts collapsing due to its own gravity, and the outer hydrogen layer expands. The hydrogen layer, growing in many folds, stretches out into the space. This is the Red Giant State of a star.

"The shell of burning hydrogen dumps its 'ashes' on to this core, building it up progressively with supplies of more and more helium. But the core with no energy sources of its own cannot grow indefinitely. When it reaches to a critical mass the center collapses and the outer layer of the star expands stretching out into space and growing in size one hundred-fold." – "The Life and Death of Stars" by Geoffrey Bath in The Encyclopedia of Space Travel and Astronomy edited by John Man

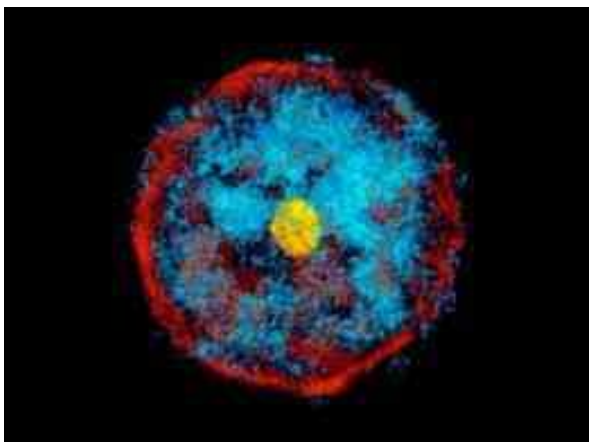


FIGURE 3.9: The Red Giant

In a Red Giant, the outer hydrogen layer is inflated like a huge balloon, when the core is contracting.

So, after burning for a long time, a star becomes a "Red Giant". And, this Part of the Hadith says: *"After burning for thousands of years, the fire of hell becomes Red…" [Tirmizi]*

Part 2 of the Hadith

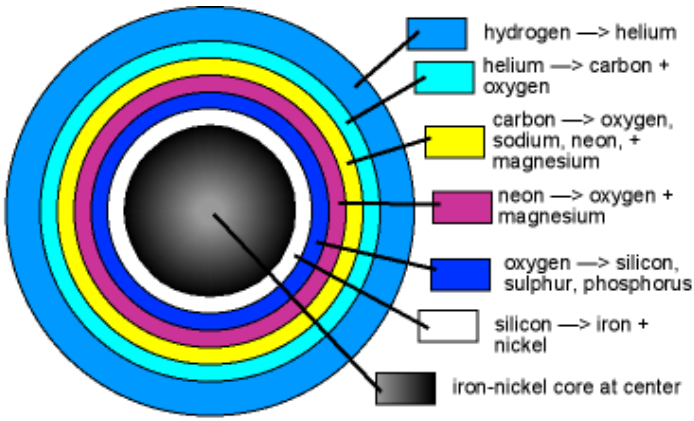
> "…Again, after burning for thousands of years, it becomes white…" [Tirmizi]

This Part of the Hadith points out the White Dwarf state. In the stellar evolution, it is the end state of the second phase.

The gravitational force continues to squeeze the core of a massive Red Giant Star. It increases its pressure and density progressively. The increasing pressure and density develops heat. Eventually, the center becomes hot enough to ignite fusion reaction in the helium nuclei. The helium undergoes fusion and produces more complex elements, mainly carbon and oxygen. Carbon and oxygen being heavier than helium deposit into the layers below.

The ignition of helium is only the first in a whole series. As the pressure and temperature increase in the core, the more complex nuclei are successively burnt. Carbon and oxygen burn to silicon; silicon burns to iron.

Iron is the last element that can produce in the way of fusion, because elements more complex than iron, such as uranium, have tendency to undergo fission (splitting apart spontaneously) and produce less complex elements.


hydrogen —> helium
helium —> carbon + oxygen
carbon —> oxygen, sodium, neon, + magnesium
neon —> oxygen + magnesium
oxygen —> silicon, sulphur, phosphorus
silicon —> iron + nickel
iron-nickel core at center

The "onion layers" of an evolved core of a high-mass star; from hydrogen in the outermost shell to iron at the center.

FIGURE 3.10: Layers of a high-mass matured Star

"What halts the sequence of burning to even more complex nuclei? At the point when iron is being forged in the center of a massive star, with surrounding shells of silicon, oxygen, carbon, helium and hydrogen, the end of the road is near. When the iron core collapse there is no hope of a new reaction stepping in, to save the star, for it is not possible to fuse iron into more complex element (such as uranium) and release energy at the same time. Indeed, elements much more complex than iron have a tendency to undergo fission, splitting apart spontaneously into less complex elements"

– *"The Life and Death of Stars"* by Geoffrey Bath in "The Encyclopedia of Space Travel and Astronomy" edited by John Man

When the fusion reaction stops, the object gradually cools and shrinks due to gravitational force. Eventually, it is squeezed to such density that a glass of matter would weigh several tons.

The shrinking stops when the degenerated electrons exert a special kind of pressure (exclusion principle repulsion between the electrons in the matter). The pressure balances the star against the gravity. So far, the star remains below a critical mass the electron pressure can save the star from further collapse. A star at this stage can cool without collapsing. These are called “White Dwarfs”.

FIGURE 3.11: White Dwarf

The evolution of many stars ends at the state of white dwarf. A white dwarf is a compact star slowly cooling off in the space. The normal gas on its surface heats up when it is squeezed. It leads to series of nuclear burning reactions in the outer layers of the object. Thereby, a white dwarf shines.

So, we find that after burning for a long time, a red giant becomes a white dwarf. And this part of the Hadith

says: *"...Again, after burning for thousands of years, it becomes White..."[Tirmizi]*

Part 3 of the Hadith

> "…Then, after burning for thousands of years, it becomes dark black and remains in that state."
>
> [Tirmizi]

Finally, the fire of hell becomes dark black and remains at that state forever. This is a Black Hole, the final state of a massive star.

A white dwarf radiates and gradually cools off in the space. The electron pressure cannot stop the collapse of a massive white dwarf. If the mass of a white dwarf is more than one and a half time of the mass of the Sun (known as Chandrasekhar's Limit), then the gravity is strong enough to squeeze the object further.

Down to further collapse, electrons and protons bind together and become neutrons. At this state a star is called Neutron Star where density of matter per cubic inch would become hundreds of million tons. The neutrons exert 'Neutron Degeneracy Pressure' (the exclusion principle repulsion between neutron and proton), which can hold a star of up to three solar masses from further collapse.

"The white dwarf cools off in space and becomes steadily fainter and fainter as they slowly freeze. Eventually they form completely dead stellar stumps. In atoms electrons and protons are crushed together even more than they are in a white dwarf. They bind together forming neutrons. Neutrons exert their own 'Neutron

Degeneracy Pressure', which is even more powerful than that of electrons. It is able to support a star of up to three solar masses. A neutron star with the mass of the Sun would be about the size of Manhattan"

– *"The Life and Death of Stars"* by Geoffrey Bath in "the Encyclopedia of Space Travel and Astronomy" edited by John Man

FIGURE 3.12: A Neutron Star

If a star possesses more mass than three solar masses, the gravitational force can overcome Neutron Degeneracy Pressure, and the star squeezes further. Eventually, it turns into a Black Hole.

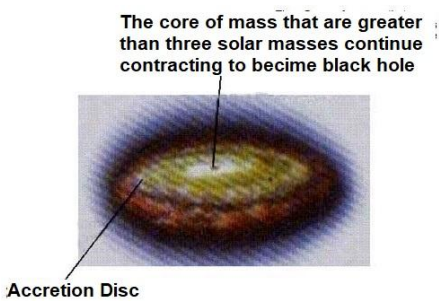


FIGURE 3.13: Formation of Black Hole

"The collapse continues indefinitely. All the matter showers into a central point, squashed by gravity to infinite density and form a black hole. Densities are reached which are so enormous that light itself cannot escape from the surface. With the increasing strong gravitational fields associated with the increasing density the velocity needed for escape increase. Eventually a stage is reached at which this escape velocity is greater than the velocity of light. Nothing can escape, then or even after. The collapsing star disappears behind an impenetrable horizon, the Event Horizon, and is hidden forever from our eyes"

– *"The Life and Death of Stars"* by Geoffrey Bath in "the Encyclopedia of Space Travel and Astronomy" edited by John Man

In some cases, the stars having less mass than three solar masses grasp matter from the surrounding space (if available) and overcome neutron degeneracy pressure at some points of time. The stars then squeeze further and turn into a black hole.

FIGURE 3.14: Black Hole

In some cases, due to intense gravitational force, the outer layers of a white dwarf or a neutron star suddenly collapse. All of a sudden, the gas becomes extremely compressed and overheated. Thus, the outer layers of the star explode. The explosion is called “Supernova Explosion”.

FIGURE 3.15: Crab Supernova Explosion

Due to extreme pressure and temperature of the supernova explosion, the elements that are heavier than iron are produced. Gold, platinum, uranium, etc., are produced in the supernova explosion in this way.

All elements that produced and deposited in the outer layers of the star throughout its life are flung out into the space.

The core of the object shrinks due to extreme implosive pressure and becomes black hole.

FIGURE 3.16: Black Hole

So, we find that after burning for a long time a white dwarf becomes a black hole. It is the end state of the object. And Part 3 of the Hadith says: *"...Then, after burning for thousands of years, it becomes dark black and remains in that state."[Tirmizi]*

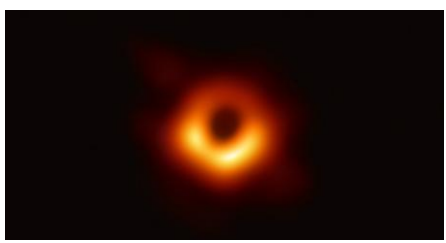


FIGURE 3.17: A Black Hole

All stars cannot cross all three stages. A star having less mass possesses less gravitational force. As a result, it burns slowly for a long time. Depending on the amount of matter, some stars end at red giant state and some at white dwarf state. Only a massive star can turn into a black hole at the end of its evolution.

If a star of one solar mass turns into a red giant, its diameter will increase to one hundred forty million km. When our Sun will turn into a red giant, its perimeter will cross the orbit of Mars. If it turns into a white dwarf, it will squeeze, and its diameter will reduce to thirteen thousand km. If it becomes a neutron star, its diameter will be sixteen km only. And, if it becomes a black hole, it will be half a km across (stars with the mass of the Sun end at red giant stage).

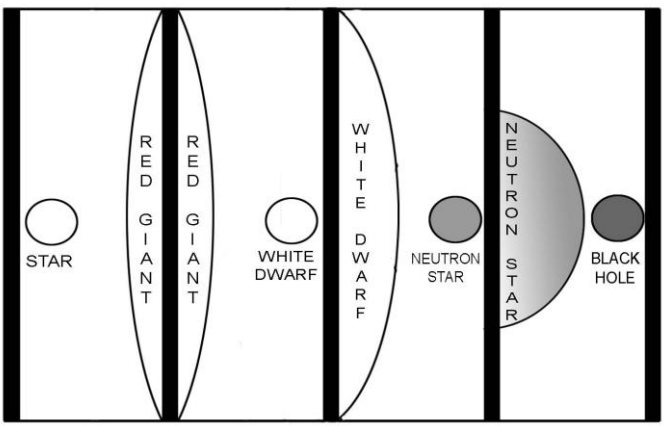


FIGURE 3.18: Stages of Collapsing Star

Note:

Black hole is the theoretical end state of a massive star. If it is found wrong, then the neutron star is the end state. The neutron stars too are black, as they have nothing to radiate. They too serve the purpose of hell.

3. The Fire

The evolution of the ‘fire of hell’ and the evolution of a black hole are the same. But we cannot address a black hole as a fire of hell, because a black hole itself is absolutely cold.

But if we explore further, we find that a black hole produces the most violent and the hottest fire of the universe. The black holes form the pivots of the objects of hell.

A black hole with its extremely powerful gravitational force sucks matter from the surrounding space; sometimes it tears off matter from a nearby star; sometimes it sucks up a whole star. A black hole may even squeeze a whole galaxy around itself.

A black hole can absorb matter without releasing much of energy when the amount is small. If a stone is thrown into a black hole, it will just vanish being squeezed to a size smaller than a dust. But, if the amount of matter is huge, a black hole cannot absorb it immediately.

“But if the mass of several million stars is compressed around it, there will be a massive pile up of material- gas, dust and even whole stars- sucked in by the intense gravity field but unable to squeeze immediately into the tight ‘throat’ funneling down into the hole”

– *“The Life and Death of Stars”* by Geoffrey Bath in “the Encyclopedia of Space Travel and Astronomy” edited by John Man

Inside the collapsing material, a black hole rotates in a tremendous speed winding its strong magnetic field

around itself. Due to rotating magnetic field, the collapsing material cannot fall into the black hole directly. It spreads a blanket of in-falling material in the plane of rotation—like the ring of the Saturn, but on a vastly greater scale. The swirling material then releases energy due to friction (the friction causes fission).

Thus, the magnetic fields associated with a rotating black hole produce the Accretion Disk, where tremendous heat is produced.

"A central black hole surrounded by a swirling mass of material which is constantly being fed from outside and heated up by collision. These are called 'Quasars'. As much as 20% of this whirlpool mass can be turned into energy. This is how a quasar can shine for a hundred million years or more while devouring the heart of a galaxy"

– *"The Life and Death of Stars"* by Geoffrey Bath in "the Encyclopedia of Space Travel and Astronomy" edited by John Man

FIGURE 3.19: Black Hole

"Quasars come in a variety of shapes and size, sometimes with a radio structure spreading across

millions of light years, but all of them deriving their energy from some tiny central source, which may produce bursts of energy up to ten thousand times the energy of all the stars in our Milky Way galaxy put together. Einstein's most famous equation $E = mc^2$ tells us how much energy could be obtained by converting all of a mass into energy and assuming that only a fraction of this mass-energy is being liberated in the quasars. We know that the total mass involved must be much more than a million times the mass of the Sun. Yet it is typically squeezed with in a volume of space no larger across than our solar system, the size of the largest stars. Such an object can only be a giant black hole. But black holes in theory, absorb radiation; they cannot shine as the brightest phenomena in the universe. But there is no paradox. It is not the quasar that shines; it is the matter around it."

– *"The Life and Death of Stars"* by Geoffrey Bath
in "the Encyclopedia of Space Travel and Astronomy"
edited by John Man

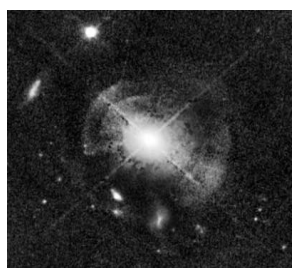


FIGURE 3.20: Quasar MC2 1635+119

"The whole picture hangs together in a thoroughly satisfactory way, given the reality of black holes and the

efficiency with which gravity can turn a million or so solar mass into energy. Of course, the energies are like nothing we experience on the Earth. But why should they be? The universe is not only much bigger than we can really imagine, it is unimaginably more violent than anything conceived of only a few years ago".

– *"The Life and Death of Stars"* by Geoffrey Bath
in "the Encyclopedia of Space Travel and Astronomy"
edited by John Man

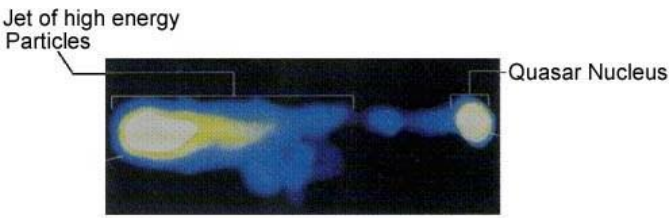


FIGURE 3.21: Quasar (3C273)

A black hole surrounded by the swirling mass of material producing immense heat through friction is called a Quasar. The Quasars are the most violent objects in the universe.

It is thought that every galaxy harbors a super-massive black hole in its central hub. The central hubs are associated with hot gas in violent motion and immense radiation. It is the 'gulf of doom' where the stars fall, get destroyed, and produce devastating energy.

4. The Objects of Hell

The following verses from the Quran prove the quasars and the galaxies as the objects of hell.

4a. Mother of the Sinner

> "But he whose balance will be light, his mother will be endless hole. And what will explain to thee what this is? A fire blazing fiercely"
>
> [Al Quran 101: 8–11]

The endless hole (black hole) that is blazing with fierce fire should be a quasar. The fierce fire is produced by the hot gas swirling around the black hole in violent motion.

It may also be the central super-massive black hole of a galaxy. The central super-massive black hole is like the mother of a galaxy.

After the Final Judgment, a sinner will be posted permanently into a galaxy as a forgotten vicegerent of God. Then the central super-massive black hole will be like his mother as well.

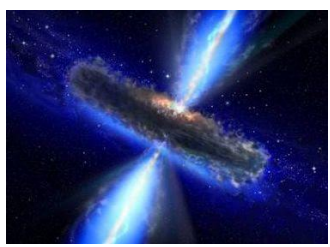


FIGURE 3.22: Quasar

In this universe, only a black hole can be termed as the “endless hole”. It is a perfect place to arrest a jinni. A nearby planet can be an abode of a sinful human.

FIGURE 3.23: Quasar

4b. **No means to Turn Away**

A sinner will be put into an object close to a black hole so that he can feel the heat. The object will be so close to the black hole that the sinner will always be in tension that his object may fall into the intense gravitational spiral of the black hole, as it is indicated in the following verse:

> “One Day He will say, "Call on those whom you thought to be My partners", and they will call on them, but they will not listen to them. And We shall set a Crucible (*Mawbiqan*) between them, and the sinful shall see the fire and apprehend that

they have to fall therein—no means will they find to turn away from there." [Al Quran 18: 52-53]

The gravitational spiral leads an object into the Accretion Disk. The objects get smashed due to friction and produce devastating heat.

A crucible is a container in which metals or other substances are melted, or subjected to very high temperatures. In above verse, the "Accretion Disk" is called "Crucible" (*Mawbiqan*).

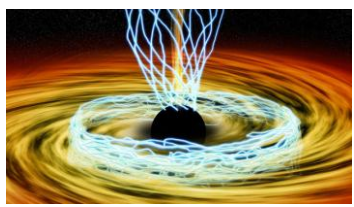


FIGURE 3.24: Accretion Disc / a Crucible

In one galaxy, there will be one human, but there will be a good number of other creatures and anti-creatures. There will be dangerous animals, poisonous snakes, and insects. There will be the jinni who was invested by Iblis (Chief Satan) to misguide him. There will be idol-jinns that he used to worship. The jinns will not answer his call because they will be punished in a different dimension beyond the black hole.

We cannot see a complete galaxy. We see objects of visible (baryonic) matter only. In a galaxy, there is dark matter, minimum five times more than the visible matter.

The visible matter and the antimatter (antimatter is kind of dark matter) form two different dimensions of a

galaxy. The same gravitational force binds the matter and the antimatter. So, a black hole can be viewed as a door connecting the dimensions.

The jinns are created from anti-matter, so they live in the dimension of antimatter. Humans are created from visible matter; they live in the dimension of visible matter. If the jinns are called by a human, they are supposed to come out through the black hole, but they will not be able to come out easily, because of the *Mawbiqan* (Crucible / Accretion Disk).

How a human can call an anti-creature (a jinni)? But, in above verses, Allah is asking the hell dweller to call the jinns. It means that a human has potential ability to call them, or he will have such ability after the resurrection. One day the hell dwellers will be able to use them as allies:

> "…We made the satans (jinns) friends to those without faith." [Al Quran 7:27]

> "…I will fill hell with jinns and men all together" [Al Quran 11:119]

> "…I will fill hell with jinns and men all together" [Al Quran 32:13]

A human nafs (main soul) is a combination of unknown force fields (not yet discovered). Some of the force fields can interact with both matter and anti-matter, as gravitational force can interact with both matter and anti-matter. So, a human may obtain the soul aided vision (third-eye-vision) suitable to see the anti-creatures.

The nafs of a human spreads throughout his body, and it has vital points called *Latifa / Chakra*. The vital point of the forehead will work as the third eye (human soul is deliberately discussed in Section-10 of Chapter-6).

A person will be a vicegerent of God over a whole galaxy, but a jinni does not obey so easily. Main satan (Iblis), a jinni, denied to prostrate himself before Adam.

4c. Mighty Adjuration

> "But nay, I swear by the Houses of Stars (Mawaqin-Nujumi / Galaxies). And, indeed it surely a swear if you know great"
>
> [Al Quran 56: 75–76]

The stars are not haphazardly scattered throughout the space; they are collected into houses called galaxies. So, "Mawaqin-Nujumi" (Houses of Stars) means "Galaxies".

There are billions of galaxies in the universe. We live in the Milky Way galaxy. Then why, in above verse, Allah is trying to scare us by pointing out the galaxies?

There could be no other reason but that many humans will be destined on the Day of Judgment to live in those galaxies forever.

A sinner will be posted alone in a galaxy as a vicegerent of God. But, he will be a forgotten vicegerent. He will not get any divine help. He will be in pain due to the very nature of his abode.

"Taste ye then - for ye forgot the Meeting of this Day of yours, and We too will forget you - taste ye the Penalty of Eternity for your deeds!"

[Al Quran 32:14]

Humans are vicegerents of God by birth. When Allah intended to create Adam, He did not say, “I am going to create a new species.” He said, *“Behold, thy Lord said to the angels, “I will create a vicegerent on a land”” [Al Quran 2:30]*. In this verse, “land” does not mean Planet Earth—all objects of the universes are lands. The good ones will be vicegerents of God in the good objects of the Jannaat, and the bad ones will be vicegerents of God in the bad objects of the Samawaat (this universe).

Every galaxy of this universe holds a super-massive black hole in its center. It is the protecting mother of the galaxy and of the sinner. A sinner, placed in a violent object of a galaxy, will be in pain, but he will not die.

The exploding galaxies are called Seyfert Galaxies. The N-galaxies are more violent than the Seyferts. Observation shows that the amount of matter in the central hub determines how violent a galaxy should be.

“The classic examples of exploding galaxies are called Seyfert galaxies. These galaxies were first identified in 1943 by Carl Seyfert, after whom they are named. He found that about one percent of all spiral galaxies have very insignificant spiral arms but very bright central regions. Such systems have now been studied across the spectrum. The observation shows that the radiation of the nucleus is produced by hot gas in

violent motion with a central condensation, concentrating the mass of millions of Suns in a small volume"

- *The Life and Death of Stars* by Geoffrey Bath
in the Encyclopedia of Space Travel and Astronomy,
edited by John Man

FIGURE 3.25: Potw1128 a Seyfert

Allah is not pushing humans into those objects—it is some humans who are moving over there by following the satan jinns. Allah is Merciful; He will make the humans robust enough to survive over there. But a giant too feels pain.

4d. That collects and hides

> "By no means! For it would be the Fire of Hell! Plucking out right to the skull! Inviting such as turn their backs and turn away their faces, and collect and hide it!" [Al Quran 70: 15-18]

A black hole with its immensely powerful gravitational force pulls everything from the surrounding space, so it invites. It devours everything, so it collects!

The escape velocity of a black hole is so high that even the light cannot come out. An object fallen into a black hole gets hidden forever. So, a black hole collects and hides.

However, a sinner will not fall into a black hole. He will only feel its pull (and heat as well): *"…Inviting such as turn their backs and turn away their faces…!"*

In the life on the Earth, he used to collect and hide the wealth so that he doesn't have to give it to the poor. In the afterlife, he will have the object of like nature.

4e. Fire of God

"Woe to every scandalmonger and backbiter!
Who piles up wealth and counts it.
Thinking that his wealth would make him last forever!
By no means! He will surely to be thrown into the Crusher.
And what will explain to thee what the Crusher is?
The Fire of God kindled, which mount up to the hearts.
Verily, it upon them closed over in columns extended."

[Al Quran 104]

In above verses, the "Accretion Disk" is called the "Crusher" where falling objects get crushed and spin around the black hole in a violent speed. The spinning matter produces devastating fire due to friction.

Therefore, the fire is produced by the gravitational force of the black hole. The gravitational force is an extended elementary soul of Allah (the extended elementary soul is deliberately discussed in Chapter-1). So, the "Fire" is called "Fire of God" in the above verses.

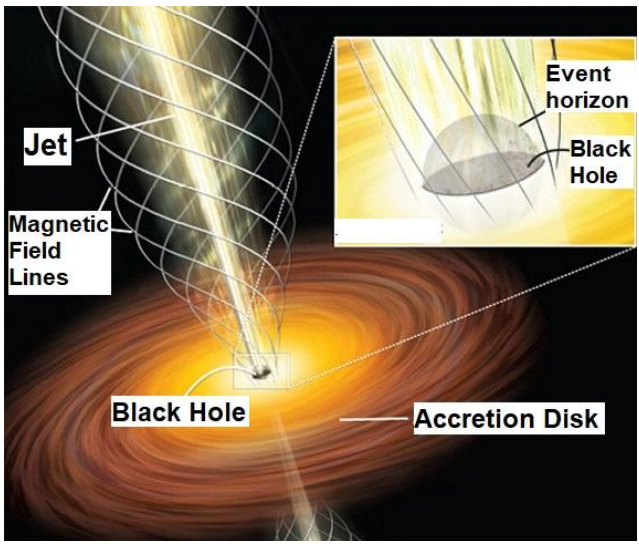


FIGURE 3.26: Column of Magnetic Field

The burning matter and energies erupt through the contours of the magnetic fields associated with the rotating black hole. Thus, the verse says: *"Verily, it upon them closed over in columns extended."*

There will be no object in a galaxy to hide.

4f. Shadow

A spiral galaxy has three basic components: nucleus or central bulge, disc with spiral arms, and halo containing globular clusters. No place is safe.

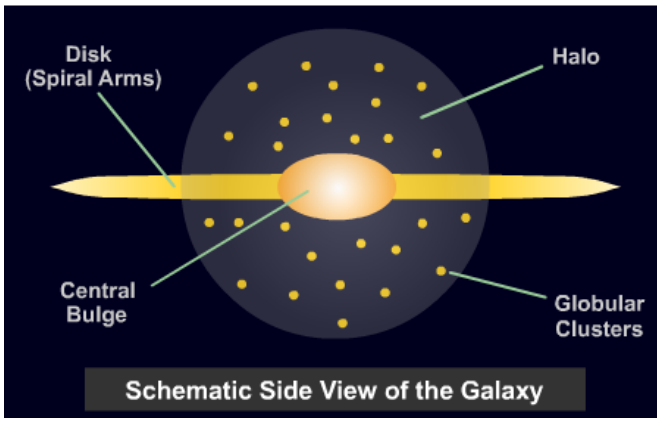


FIGURE 3.27: Three Basic Components of a Spiral Galaxy

A hell dweller will live forever. One day he may be able to make a space ship and move to an object far away from the central super-massive black hole of his galaxy; he may move into an abode, behind the objects, providing shadow. For example, the central super-massive black hole of the Milky Way galaxy produces the Fire of Hell in its Accretion Disc. But, its radiation cannot affect the Earth because the Earth is in the shadow of Carina-Sagittarius Arm.

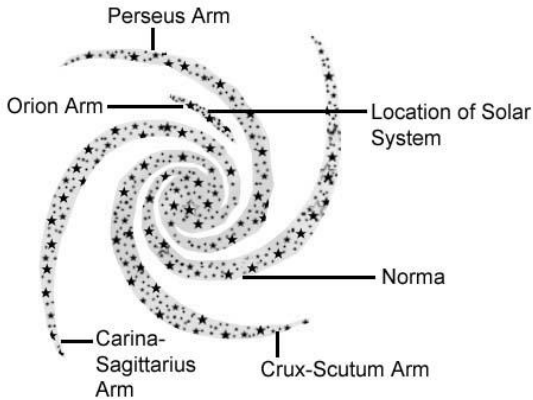


FIGURE 3.28: Carina-Sagittarius Arm produces the shadow for the Earth

But, if the Milky Way galaxy had a gigantic accretion disc producing powerful jet, like the picture below, no place would be shady and protecting against the sparks produced by the central super-massive black hole. It would throw sparks as forts over him.

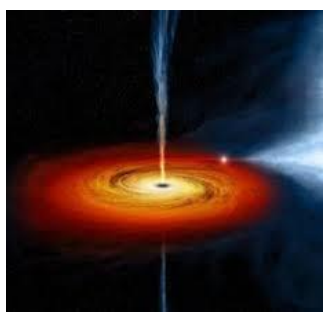


FIGURE 3.29: Jet from an Accretion Disc

“Proceed to that which ye used to reject as false! Proceed to a shadow having three columns, no shade of coolness and is of no use against the fierce blaze. Indeed, it throws about sparks as forts, as if there were yellow camels."

[Al Quran 77: 29-33]

In the old times, if one were standing beside a busy trade route, one would see endless camels coming day and night. Such will be the sparks of fire, coming endlessly.

So, a hell dweller has no reason to be happy that he is going to own a complete galaxy as a vicegerent of God. A forgotten vicegerent will be in great difficulties.

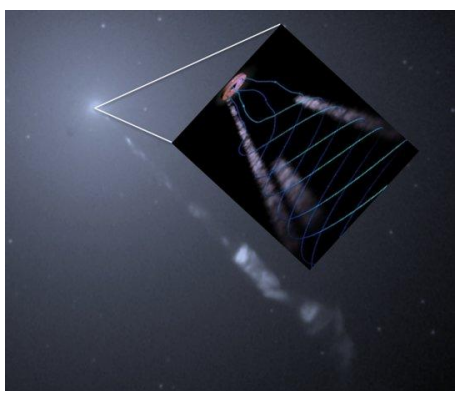


FIGURE 3.30: M87 jets from the Accretion Disk [Turbulent Mass Injection Process]

5. Objects of Hell, as said in the Hadith

In the following, I have discussed several Hadith indicating galaxies as the objects of hell:

5a. Hot and Cold Region

> "In the hell, the people suffering from the extreme heat will ask for cold; when they will be thrown into the extreme cold" [Hadith]

So, the hell is not full of fire only; it has cold regions too. The black hole itself is absolutely cold, when the accretion disk is extremely hot.

5b. Fuel of Hell

According to the Quran and Hadith, stones and iron are fuels of hell.

> "…Then fear the fire whose fuel is men and stones…" [Al Quran 2:24]

Here, it is interesting to notice that only black holes and neutron stars can use iron and stones as fuels. It proves black holes and neutron stars as pivots of the objects of hell.

All stars cannot become black holes or neutron stars. They produce matter that will be used as the fuel of hell. On the Day of Judgment, the matter produced in the average stars (like the Sun) will be thrown into the hell, as fuel.

> Hadith: "On the Day of Final Judgment, the Sun and the Moon will be thrown into hell"
>
> [Mashnad-i-Ahmed]

It is mentioned in the Hadith that if a bucket of waste from the hell were thrown into the Earth, the Earth would be destroyed. A bucket of matter that can destroy the Earth is available around a black hole or neutron star only.

5c. One part of hell eats another part

> "Hell urges to Allah saying that: 'O Lord, my one part has eaten up another part'. Then Allah allows it to expel two breathes—one is in the summer, another is in the winter. The extreme heat or cold we may observe in a summer or in a winter are caused due to those breathes." [Hadith]

The objects that seem breathing are known as the "Pulsating Stars". The brightness of a Pulsating Star increases and decreases periodically, like a beacon in the space. These objects (pulsars) have peculiar structures with neutron stars in their centers.

In these breathing objects, one part eats another part by matter antimatter interaction and produce energy.

The surface layers of the pulsars dam up the photons in their flight. The barrier presented by the layers causes the temperature and pressure to build up. It expands the layers. In the expanded state, the radiation escapes easily, and the brightness of the star increases rapidly to the pick.

Once the radiation is released, the outer layers cool and collapse.

There are various classes of Pulsating Stars including the RR Lyrae, the Mira Variables, and the Cepheids. The RR Lyrae oscillate in a period of less than a day, the Cepheids oscillate in a typical period of five days, whereas the Mira Variables oscillate in a period as long as several years.

If a summer is too hot, it may be because of these objects.

The objects radiate anti-particles as well, which may make some of the winters colder than usual.

However, all stars breath. The Sun breaths in a cycle of eleven and half years, but one part of the Sun does not eat another part—it is not divided in matter and anti-matter zones.

5d. The Boundary of Hell

The Hadith says that the boundary of hell will be four thick barriers of fire:

> "Boundary of the hell will be four thick barriers of fire. Width of each barrier will be a distance of 40 years" [Tirmizi]

There are objects in a galaxy, like white dwarfs, neutron stars, and pulsars, which have layers of fire covering them. Similar planets may have been made for the hell dwellers, which have four layers of burning gases over them. They will have fiery atmosphere.

"They shall have layers of fire above them and layers below them; with this does God warn off his servants: "O My Servants! Then save yourself from Me!" [Al Quran 39:16]

6. Hell in General

The verses of the Quran and the Hadith point out the galaxies as the objects of Hell. There are many kinds of objects in a galaxy. We have discussed Quasars, Pulsars, etc. But everybody will not be thrown into an extreme object. According to the Quran and Hadith, there are boiling water, trees (Zaqqum) with bitter fruits, poisonous snakes and insects in the hell. These things may be available in the planet like objects.

"These two antagonists dispute with each other about their Lord. But those who deny, for them will be cut out a garment of fire. Over their heads will be poured out boiling water. With it will be scalded what is within their bodies as well as skins. In addition, there will be maces of iron (to) them. Every time they wish to get away from there from anguish, they will be forced back therein—and "Taste ye the Penalty of Burning!"
[Al Quran 22: 19-22]

"Is that the better entertainment, or the Tree of Zaqqum?
For We have truly made it a trial for the wrong-doers.

For it is a tree that springs out of the bottom of Hell-Fire.

The shoots of its fruit-stalks are like the heads of devils.

Truly they will eat thereof and fill their bellies therewith.

Then on top of that they will be given a mixture made of boiling water.

Then shall their return be to the Fire.

Truly they found their fathers on the wrong Path.

So, they were rushed down on their footsteps!

And truly before them many of the ancients went astray!"

[Al Quran 37: 62-71]

If an object is showered with the energy produced by a black hole, the object should be considered as an object of hell. In this sense, our Earth too is an object of hell, because radiations produced by the black holes come here too. Our Earth is an object in the region of Jahannam (a level of hell). However, the Earth has got protections at present.

Hadith: "At that time, the lands (planets) and its rivers will be full of fire. Present region of the Earth will be the region of Jahannam"

[Tafsir-e-Mareful Quran]

A hell-man will be thrown into a region of his galaxy according to the verdict of punishment. Each object of hell (each galaxy) is divided in seven levels basing on the

degree of punishment; those are: Hawiyah, Sayeer, Jaheem, Hutamah, Saqqar, Ladha, Jahannam. Each level has a gate of entry. A gate of entry has the same name.

A person getting the verdict of the highest punishment will be thrown into “Hawiyah”. “Hawiyah” is an Arabic word. “Hawiyah” means “endless hole”. Therefore, the central super-massive black hole of a galaxy and its surrounding space is Hawiyah. We know that it is the most violent region of a galaxy.

The names, Saeer (Blaze), Jaheem (Blazing Fire), Hutamah (Crushing Fire), and so on indicate that these are levels radiating from the central super-massive black hole. The more is the distance from the central super-massive black hole, the less is the extremity. The outermost region of a galaxy is Jahannam. The Jahannam is the least punishing zone.

The final destination, Hell (Samawaat) or Jannaat, will be decided according to the Faith. If a person is destined to the Hell, his level of sin will indicate in which level of his galaxy he deserves to fall. There are millions of objects in a galaxy. Every object is eagerly waiting to receive him.

There will be one man in a galaxy, or in a group of galaxies.

7. Living in the Hell

How can one survive in such a violent object?

The Quran indicates that a person will not survive only; one day the hell will be his home:

"If then they have patience, the Fire will be a home for them! And if they beg to be received into favor, into favor will they not be received. And We have destined for them intimate companions who made alluring to them what was before them and behind them, and the sentence among the previous generations of jinns and men who have passed away is proved against them; for they are utterly lost." [Al Quran 41: 24–25]

On the Day of Judgment, each person will be resurrected with fully matured soul, permanently fixed in his body. His body will be suitable for the object where he will live:

"Do ye then see what ye throw out (sperm and ovum carrying haploid chromosomes / DNA Double Helix Molecules)? Is it ye who create it, or are We the Creators?

We have decreed death to be your common lot, and We are not to be frustrated from changing your forms and creating you in that ye know not.

And ye certainly know already the first form of creation; why then do ye not celebrate His praises?"

[Al Quran 56: 58-62]

It is indicated in the Hadith that a person in hell will be huge in size. He will be hundreds of kilometers tall. He will need a space from Makkah to Madinah to sit. His skin will be very thick.

The jobs of ninety-eight percent DNA Double Helix Molecule are unknown. And we see on the Earth, how many varieties of living creatures the DNA Double Helix Molecules can produce! The genomes differ in the code only.

So, it is possible to create giants with the same DNA Double Helix Molecules [The DNA Double Helix Molecule is discussed in Section-3 of Chapter-31].

A human will be created suitable for the object where he will live. Hadith says that if a person from the hell were put into the fire of the Earth, he would fall sleeping due to excessive comfort.

A hell-dweller's skin will burn in the hell, but it will regenerate spontaneously (the acts of Allah look natural):

> "Those who reject our verses, We shall soon cast into the Fire. As often as their skins are roasted through, We shall change them for fresh skins that they may taste the penalty; for God is Exalted in Power, Wise." [Al Quran 4:56]

8. Conclusion

"Most quasars must now be dead, their central black holes starved of matter to swallow up and turn into energy, so they sit quietly at the center of galaxies. Some like Centaurus A, are dying. Some holes never quite got enough mass together to become quasars but have had active past. The universe is a violent place, but less violent then it was, and getting less violent still as time goes by, will it fed away into an ever expanding sea of ever quieter galaxies, with the light of the stars and

galaxies going out one by one until all that is left is a void filled with a scattering of black holes? Or, some more interesting fate is prospect?"

– *To the Edge of Eternity* by John Gribbin
in The Encyclopedia of Space Travel and Astronomy,
edited by John Man

> "We created not the Skies and Lands and all between them merely in sport. We created them not except for just ends. But most of them do not understand. Verily the day of sorting out is the time appointed for all of them."
>
> [Al Quran 44:38-39]

It is the Day of Final Judgment when people will be sorted out. Some will be shifted to the Jannaat, which is a different universe altogether.

But, this universe (Samawaat) has not been created in sport. Many will be left here to live in the galaxies (Objects of Hell) forever.

8a. On the Day of Judgment

The universe is expanding—astronomers observe the galaxies receding. They think that the universe may contract in future. But, in light of the Quran, the universe is already contracting by rolling up the skies (waves of space) from the outermost boundary (Seventh Sky). It is not possible to visualize the rolling of space. I have discussed a likely process in Section-7 of Chapter-30.

Finally, the skies will be rolled up compactly. In the extremely squeezed universe (skies), the matter will perish, but the information (photons) will survive.

Thus, the objects of hell will survive as information. After the Judgment, when the skies will be un-rolling, the objects (galaxies) will be reviving just by gaining the volumes of space. And, they will catch the sinners.

> "The Striking Hour. What is the Striking? And what will make you know what the Striking is? It is a Day whereon mankind will be like moths scattered about, and the mountains will be like carded wool.
>
> Then as for him whose balance will be heavy, he will live a pleasant life.
>
> But he whose balance will be light, his mother will be endless hole (black hole, released from the unrolling skies). And what will explain to thee what this is? A fire blazing fiercely."
>
> [Al Quran 101]

[I have discussed the Resurrection and the Final Judgment deliberately in Section-6 of Chapter-39.]

"Our Lord! We have heard the call of one calling to Faith: Believe you in the Lord, and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Yourself our souls in the company of the righteous. Our Lord! Grant us what You did promise unto us through Your apostles and save us from shame on the Day of Judgment; for You never break Your promise".

And their Lord has accepted of them and answered them: "Never will I suffer to be lost the work of any of you, be he male or female; you are members one of another. Those who have left their homes, or been driven out from there, or suffered harm in My cause, or fought or been slain, verily, I will blot out from them their iniquities and admit them into Jannaat with rivers flowing beneath;" a reward from the presence of Allah; and from His presence is the best of rewards.

Let not the strutting about of the unbelievers through the land deceive you. Little is it for enjoyment. Their ultimate abode is Hell—what an evil bed! On the other hand, for those who guard for the sake of their Lord are Jannaat with rivers flowing beneath; therein are they to dwell—a gift from the presence of Allah, and that which is in the presence of Allah is the best for the righteous.

And there are certainly among the People of the Book those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah; they will not sell the verses of Allah for a miserable gain; for them is a reward with their Lord; and Allah is swift in account.

O you who believe, persevere in patience and constancy—vie in such perseverance; strengthen each other and guard for the sake of Allah that you may prosper.

Chapter 4 [Al Nisa / The Women]

Aim of the Chapter: To form the Islamic family and society, supportive to the ummah, and to keep the societies effective by neutralizing the hypocrites.

Introduction

Hudan lil Muttaqin / Guidance for the Guards (Chapter-2 to 9) developed the followers step by step. Finally, in the last chapter (Chapter-9 / Surah Tawbah), it declared all out war against the Pagans, living in the Home of Ummah, extending from Morocco to the Pamirs.

Chapter-2 established the *Ummah* and gave out its Laws. Chapter-3 motivated Muslims to fight against the Christians that were ruling a part of the Targeted Area (Home of Ummah / Morocco to the Pamirs). This chapter (Chapter-4) formed the Islamic families by giving out the rules of marriage, divorce, inheritance, etc., and delivered necessary instructions to run the Islamic societies.

The Hypocrites are misguided individuals of an Islamic society, but known as Muslims. They harm from inside. Before confronting the Roman and the Persian Empires, they were to be neutralized. The characters of the Hypocrites were discussed in Chapter-2. This chapter discussed the ways to identify them and declared war: *"…slay them wherever you find them…"*.

But, the Hypocrites were not killed, because Prophet (pbuh) did not give the executive order of war. He said, *'If I kill them, the people will say that Muhammad kills his own man'* (or words to this effect). It means that the executive

order of the Highest Islamic Leadership is necessary to fight a battle of the Furqan.

However, the declaration of war had some effects- the Hypocrites got neutralized to some extent.

Structure of the Surah

The Chapter can be divided in five Segments:

The First Segment establishes the Islamic Family.

The second segment outlines the principles of the Islamic Society, supportive to the Islamic families and the ummah as a whole in war and peace.

The Third Segment declares war against the Hypocrites.

The Fourth Segment alerts against the Jewish propaganda.

The Fifth Segment clears a doubt about the inheritance.

Flowchart of the Tafsir

Segment 1: Forming Islamic Family

Section 1 [Verse 1]: Women are Primarily Mothers
Section 2 [Verse 2-4]: Marriage
Section 3 [Verse 5-6]: Releasing the Property of Orphans
Section 4 [Verse 7-14]: Rules of Inheritance
Section 5 [Verse 15-21]: Guilt of Lewdness and related Instructions
Section 6 [Verse 22-28]: Lawful to Marry

Segment 2: Forming Islamic Society

Section 7 [Verse 29-32]: Socio-Economic Safety—Scope of

Socialism and Communism is Closed.
Section 8 [Verse 33]: Portion of Brotherhood
Section 9 [Verse 34-35]: Divorce through Social Involvement
Section 10 [Verse 36-42]: Serve Allah—Spend for Needy
Section 11 [Verse 43]: Washing and *Tayyammum*
Section 12 [Verse 44-50]: Spoiling the Society for Business

Segment 3: Jihad against Hypocrites

Section 13 [Verse 51-58]: A call to Islamic Leadership
Section 14 [Verse 59-70]: Obey Islamic Leadership; Reject Taghuts (Powers) and Hypocrites.
Section 15 [Verse 71-76]: Falling out Hypocrites
Section 16 [Verse 77-85]: Hypocrites surface on the call of Jihad.
Section 17 [Verse 86]: Return Greeting to a Hypocrite
Section 18 [Verse 87-91]: Slay them (Hypocrites) wherever you find them
Section 19 [Verse 92-93]: Killing a Believer by Mistake during the war against Hypocrites
Section 20 [Verse 94]: Be cautious in Discrimination
Section 21 [Verse 95-96]: Do not think all except those who do Jihad as Hypocrites.
Section 22 [Verse 97-100]: No doubt on the people who have forsaken their homes in the cause of Allah
Section 23 [Verse 101-104]: Prayer in March
Section 24 [Verse 105-126]: Follow the Messenger / Islamic Leadership obediently—no argument in favor of Hypocrites
Section 25 [Verse 127-135]: Women and Orphans
Section 26 [Verse 136-149]: General Guidance about the Hypocrites

Segment 4: A Call to Christians

Section 27 [Verse 150-162]: Jews are not Credible
Section 28 [Verse 163-170]: Muhammad was a Real Messenger
Section 29 [Verse 171-175]: The Call to Christians

Segment 5: Clearing Doubt

Section 30 [Verse 176]: Al-Kalalah

Tafsir of the Surah

Segment 1
Forming Islamic Family

Section-1 of Chapter-4 **[Verse 1]: Women are Primarily Mothers**

O mankind, guard for the sake of your Lord Who created you from a Soul Single (Nafsin-Wahidatin / GUT Force+). Created from it (DNA Double Helix Molecule) its Pair (DNA Double Helix Molecule of haploid Y chromosome), and from both of them (Sex Chromosome XY) countless men and women. Guard against Allah through whom you demand, and the wombs; for Allah ever watches over you.

Remarks:

Allah created everything, including the human nafses (souls), from a Soul Single (Nafsin-Wahidatin / GUT Force+). It was a huge composite soul (nafs) that

comprised many known and unknown force fields (elementary souls / ruhs). Allah provided it from His own nafs. Nafsin-Wahidatin is deliberately discussed in Chapter-1.

There are 23 pairs of chromosomes in a human cell. One chromatid comes from father and one chromatid comes from mother (See Figure).

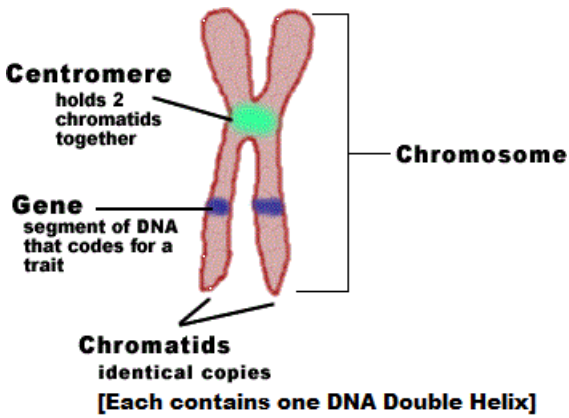


FIGURE 4.1: A Pair of Chromosome

Each Chromatid is created from one DNA Double Helix Molecule.

One of 23 pairs of chromosomes is Sex Chromosome, XY for male and XX for female.

Allah made the DNA Double Helix Molecule for Y chromosome and from both of them (X and Y) has created countless men and women.

So, when one demands a child, one should fear Allah and the womb where Allah shapes up the baby.

Section-2 of Chapter-4 **[Verse 2-4]: Marriage**

To orphans restore their property, nor substitute worthless things for good ones and devour not their substance with your own; for this is indeed a great sin.

If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if you fear that you shall not be able to deal justly, then only one, or that your right hands possess—that will be more suitable to prevent you from doing injustice.

And give the women their dower as a free gift, but if they of their own good pleasure remit any part of it to you, take it and enjoy it with right good cheer.

Remarks:

The above verses are talking about orphans. But, the verses as a whole are related to the marriage. So, the verses are talking about the marriage of widows who have children from their dead husbands—in light of the Quran, a child is orphan when his father is dead. If one marries such a woman, one must not devour the property of her orphan children, which is left by their dead father.

The general people often misunderstand the verse. They think that the verses are talking about the marriage of orphan girls, because they do not consider the verse in context.

If a man thinks that he will not be able to deal justly with the orphans, he should not marry a widow who has children from her dead husband. He should marry

'women of his choice' such as unmarried women and widows without children.

The policy of "marrying four" can be deduced from the above verses. But, in light of the verses, the policy is applicable to the 'women of choice' only; the widows with children are not counted. It means that one can marry four 'women of choice' and uncounted number of widows having children from her dead husband.

A family that has more than one woman is happier. They can help each other in family works. It also makes the home safe for the infants—if one is working, another can look after the infants. It frees the husband from additional home engagements and naggings of wife (a single wife has none but her husband to talk). He becomes a better member of the society. It is prestigious for him as well.

However, policy of marrying more than one woman is suitable in the Muslim Societies mainly.

Finally, it seems that the word *"...but if you fear that you shall not be able to deal justly, then only one..."* relates to the economic aspect mainly.

Section-3 of Chapter-4 **[Verse 5-6]: Releasing the Property of Orphans**

To those weak of understanding, make not over your property that Allah has made a means of support for you, but feed and clothe them therewith (with their dead father's property) and speak to them words of kindness and justice.

Make trial of orphans until they reach the age of marriage; if then you find sound judgment in them, release

their property to them—but consume it not wastefully, nor in haste against their growing up.

If the guardian (step father / any other person) is well-off, let him claim no remuneration; but if he is poor, let him have for himself what is just and reasonable.

When you release their property to them, take witnesses in their presence. But all-sufficient is Allah in taking account.

Remarks:

The above verses instruct a person who has married a widow having children from her dead husband. If the step-father is working as the guardian of the orphans, following is to be done according to the verses under discussion:

If an orphan shows the ability of sound judgment, his/her inherited properties have to be released as soon as possible.

But, if he/she does not show the ability of sound judgment, his/her properties have to be released when he/she will attain marriageable age. Once he/she (the orphan) has attained marriageable age, no more trial can be done, his/her properties must be given to him/her immediately, as the verses say: *"Make trial of orphans until they reach the age of marriage..."*

Note:

1. A girl attains marriageable age at 9 (Nine), because Allah gives her puberty by that age. Prophet (pbuh) brought Hazrat Aisha in his house

at the age of nine. The fixing of marriageable age at 9 (nine) is good for the following reasons:

- It increases population.
- It reduces the burden of poor fathers.
- It keeps society clean. If a girl grows older than nine, she is likely to fall in illegal love.

2. Eve got puberty earlier than planned, at the age of 7 to 9, because she ate forbidden fruit. The process of physical development has been fixed in the DNA code of humankind. But, Marry got Jesus at the age of 12 to 13. It shows God's view: a girl can safely produce a baby at the age of 12 to 13 years. So, the marriageable age can be considered as 12 years as well. [Relate Section-13 of Chapter-3 about the creation of Adam and Eve].
3. A girl should normally remain in the house and should go outside in hijab. It is the responsibility of her parents, relatives, and society to arrange her marriage.

Section-4 of Chapter-4 **[Verse 7-14]: Rules of Inheritance**

It would need a big book to formulate the Laws of Inheritance. But, the Quran has given the laws by a few verses. So, these concisely written laws of the Quran must be followed line by line. A minor deviation is likely to create mismatch.

Therefore, while deciding the share of property, no deviation or adjustment is allowed except where permission is given in the verses.

The verses are discussed under the following headings:

- General Guideline
- Feeding Relatives, Orphans and Needy
- Appointment of Judges
- Disposal of Property
- Inheritance left in Kalalah

General Guideline

For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave—be it little or much, an obligatory share.

Remarks:

The verse dictates that the share of men (son) and women (daughter) are to be given after giving the shares of dead person's parents and close relatives (wife / husband). It means that while dividing the property following sequence is to be followed (otherwise there will be mismatch in calculation).

- Step-1: Total Property – Payment of Legacies and Debts = Leftover Property (1)
- Step-2: Left-over Property (1) – Share of Close Relative (wives / husband) = Leftover Property (2)
- Step-3: Left-over Property (2) – Share of Parents = Leftover Property (3)
- Step-4: Leftover Property (3) is to be divided among men (sons) and women (daughters) as it is instructed subsequently. The sons and daughters should be biological children.

Note:

In the verses above, "close relatives" should mean the "wife/husband" of the deceased. However, the term "close relatives" might have been used to include a slave-woman who bore a child for the deceased and remained with him until his death. She should receive a share like a wife, and her child or children should receive shares like sons and daughters.

Feeding Relatives, Orphans and Needy

And when relatives and orphans and the needy are present in the division, then provide for them out of the estate and speak to them words of appropriate kindness.

Remarks:

Morally, nobody has right to expend from the property of a deceased person. If a wife / son / daughter of the deceased person expends an amount of wealth, the amount should be curtailed from his / her share of inheritance.

But, once a person dies many relatives, orphans, and needy people come to visit. Who will feed them?

Therefore, in above verse, Allah has given permission to expend from the property of deceased person. Relatives, orphans, and the needy can be fed from the deceased person’s property until the property is divided among the inheritors.

The property should be divided soon after the death of a person.

Appointment of Judges

Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind. Let them guard against Allah and speak words appropriate.

Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies. They will soon be enduring a Blazing Fire!

Remarks:

It is an advice to those who would judge the distribution of property. The inheritors should appoint the judges mutually, or the local leadership will appoint them. The Islamic local leadership is centered in the village / community mosque.

In these verses, the judges are instructed to safeguard the interest of the family left behind by the dead person. Family means husband, wife and children. Dependent parents are also parts of the family. But if the parents are rich and living separately, they may not be considered as a part of the family. However, their shares must be given.

Though the shares of inheritors are specified, these verses give the judges limited power to favor the members of the deceased person's family in terms of the choice of property, but not in terms of value.

Disposal of Property

Allah directs you as regards your children's: to the male, a portion equal to that of two females; if only females, two or more, their share is two-thirds of the inheritance; if only one, her share is a half.

For parents, a sixth share of the inheritance to each if the deceased left son. If no son and the parents are the heirs, the mother has a third; if the deceased left brothers, the mother has a sixth—after the payment of legacies and debts.

You know not whether your parents or your children are nearest to you in benefit. These are settled portions, ordained by Allah; and Allah is All-Knowing, All-Wise.

In what your wives leave, your share is a half if they leave no son; but if they leave a son, you get a fourth—after payment of legacies and debts.

In what you leave, their share is a fourth if you leave no son; but if you leave a son, they get an eighth—after payment of legacies and debts.

Remarks:

The above verses sequentially spell out the shares for children, parents, husbands, and wives. They state that the legacies and debts of the deceased person are to be paid first.

For clear explanation, I have broken the verses in four parts, as under:

1. Children's Share (1a to 1c)
2. Parents' Share (2a to 2c)
3. Husband's Share (3a and 3b)
4. Wife's Share (4a and 4b)

1. Children's Share:

"Allah directs you as regards your children's…"

Following three points, from serial 1a to serial 1c, describe the Children's Share:

1a. *"…to the male, a portion equal to that of two females;":*

In this case, deceased person has left son(s) and daughter(s). A son and a daughter get at the ratio of 2:1. For example, if there are three sons and two daughters, the property is divided in eight parts—each son get two parts, and each daughter gets one part.

This division of 2:1 is made after paying the deceased person's legacies and debts, and after distributing the shares to his wife/wives and parents. The deceased person's property is distributed in the following sequence:

- The legacies and debts of the deceased person are paid at first.
- From the rest of the property, his wife / wives get 1/8, as said in serial 4b.
- From the rest of the property, his parents get 1/6.
- The rest of the property is divided among the sons and daughters at the ratio of 2:1.

1b. *"if only females, two or more, their share in two-thirds of the inheritance":*

In this case, deceased person has not left any son. He has left two or more daughters. His property is distributed as under:

- The legacies and debts of the deceased person are paid at first.
- From the rest of the property, his wife / wives get 1/4, as said in serial 4a.
- From the rest of the property, his daughters get 2/3 and his parents get 1/3.

1c. *"if only one, her share is a half":*

This "only one" is the daughter of the deceased person.

- The legacies and debts of the deceased person are paid at first.
- From the rest of the property, his wife / wives get 1/4, as said in serial 4a.
- From the rest of the property, his daughter gets 1/2, and his parents get the rest.

2. Parents' Share:

The Parents' Shares vary depending on the sex and the number of offspring deceased person has left. It is as under:

- If the deceased person has left son(s), or son(s) and daughter(s).
- If the deceased person has left two or more daughters.
- If the deceased person has one daughter.

In the Parents' Share, the portions of father and mother are not always equal. How the share is to be divided is said below from serial 2a to 2c:

2a. *"For parents, a sixth share of the inheritance to each if the deceased left son":*

The serial is related to serial 1a above. Here *"a sixth share of the inheritance to each"* means that 1/6 of the property will be equally divided among Father and Mother—it is not 1/6 (Father) + 1/6 (Mother); it is 1/12 (Father) + 1/12 (Mother).

To justify the above explanation, 1/6 + 1/6 makes 1/3, which is greater than the share parents receive when the deceased has left two or more daughters, as in serial 1b. According to the essence of the verses, the parents' share should not be greater than what they receive when the deceased has left son(s). Sometimes, the meaning of an Arabic word varies based on the context of the overall subject.

2b. *"if no son and the parents are the heirs, the mother has a third":*

Here "the parents are the heirs" means that the deceased person has left no brother (justified in the next serial).

In this case, the father gets 2/3 and the mother gets 1/3 of Parents' Share.

2c. *"if the deceased left brothers, the mother has a sixth…":*

In this case, father gets 5/6 and mother gets 1/6 of Parents' Share.

3. Husband's Share:

3a. *"In what your wives leave, your share is a half if they leave no son*;":

In this case, her husband gets 1/2 of her property.

Her parents get rest half.

If the deceased woman has left one daughter, she gets 1/2 of the half, and her parents get the rest.

If the deceased woman has left two or more daughters, they get 2/3 of the half, and her parents get the rest.

The legacies and debts have to be paid at first.

3b. *"but if they leave a son, you get a fourth—after payment of legacies and debts.":*

In this case, her husband gets 1/4 of her total property.

Her parents get 1/6 of 3/4 in light of serial 2a.

The rest of 3/4 is divided among son(s) or son(s) and daughter(s) at the ratio of 2:1.

The legacies and debts have to be paid at first.

4. Wife's Share:

4a. *"In what you leave, their share is a fourth if you leave no son":*

In this case, wife/wives get 1/4 of the property.

His parents get 1/6 of 3/4

Rest of the property goes to the daughter(s). But, if the deceased has not left daughters, the parents get the 3/4.

The legacies and debts have to be paid at first.

4b. *"but if you leave a son, they get an eighth—after payment of legacies and debts":*

If the deceased person leaves a son, his wives get 1/8 of the property.

Parents' Share is 1/6.

The rest is divided among son(s) and daughter(s) at the ratio of 2:1.

The legacies and debts have to be paid at first.

Above points cover all likely cases of a married man died.

Brothers and sisters of a deceased person are not given any property. Father and mother of the deceased person get the property. Once mother dies, her property goes to her children that are brothers and sisters of deceased person, and once father dies his property goes to his children that may include deceased person's step brothers and step sisters.

Inheritance left in Kalalah

If the man or woman whose inheritance is in question was left in Kalalah but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third—after payment of legacies and debts so that no loss is caused (to anyone).

Thus, is it ordained by Allah; and Allah is All–Knowing, Most Forbearing.

Kalalah is a person whose father is dead. (Kalalah is broadly discussed in the last verse of this Surah). So, it is a question, should father's share go directly to his

(father's) children that are brother(s) and sister(s) of the deceased person, and may include step brother(s) and step sister(s)?

Yes, it goes according to this verse as under:

5. If the deceased person has left *"a brother or a sister, each one of two gets a sixth":* So, brother or sister gets 1/6 of the Parents' Share. The rest of Parents' Share goes to the deceased person's mother.

6. *"...but if more than two, they share in a third."*

In this case, 1/3 of Parents' Share goes to the deceased person's brothers and/or sisters (to be divided at the rate of 2:1). The rest of Parents' Share goes to the deceased person's mother.

Note;

Here the dead father's portion is going to deceased person's brother and sister. So, brothers and sisters includes step brothers and step sisters as well.

To conclude, this judgment justifies that if a son / daughter of a deceased person is already dead, and if the dead son/daughter has left offspring, the share of the dead son/daughter is to be given to his/her offspring.

Those are limits set by Allah; those who obey Allah and His Messenger will be admitted to Jannaat with rivers flowing beneath to abide therein, and that will be the supreme achievement. But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire

to abide therein, and they shall have a humiliating punishment.

Section-5 of Chapter-4 **[Verse 15-21]: Guilt of Lewdness and related Instructions**

If any of your women are guilty of lewdness, take the evidence of four witnesses from among you, against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some way.

Remarks:

In these verses, "your woman" means "your wives". Otherwise, the context of the verse is formation of family. So, the verses are talking about the lewdness of married women, not of unmarried women.

The verses provide security to a family. If one's wife involves herself in lewdness, she should be dealt as the verse dictates: *"…confine them to houses until deaths do claim them, or Allah ordain for them some way".*

Subsequently, in Chapter-24, the punishment of hundred stripes was decreed for adultery / fornication:

> "The woman and the man guilty of adultery *(zina),* flog each of them with a hundred stripes. Let not compassion move you in their case in a matter prescribed by God, if ye believe in God and the Last Day; and let a party of the Believers witness their punishment." [Al Quran 24:2]

However, in Arabic, *'zina'* can be translated as both 'adultery' and 'fornication'. So, not only should the married woman and married man be punished, but an unmarried woman or unmarried man should also receive a hundred stripes if they engage in fornication.

Thus, a legally supported security arrangement of the families was produced.

If two among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is Oft-Returning, Most Merciful.

Remarks:

In above verse "two among you" means "two men".

The punishment of sodomy may be caning or any other punishment in public. But, as soon as the offenders repent, they should be deemed amended, and should be released.

However, a part of punishment must be given, as the above verse says: *"...punish them both. If they repent and amend, leave them alone..."* For example, if a Judge gives the verdict of 30 (thirty) stripes, an offender can be released after at least 1 (one) stripe when he would repent. But, if the offender does the same again, the Judge may doubt on his repent and decide accordingly.

In deciding the degree of punishment, it is to be remembered that men does sin, and at the end of the day Allah is merciful on His creatures. Punishment of sodomy is death in some countries, which seems too harsh.

Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy; for Allah is full of knowledge and wisdom.

Of no effect is the repentance of those who continue to do evil until death faces one of them and he says, "Now have I repented indeed", nor of those who die rejecting Faith; for them have We prepared a punishment most grievous.

O you who believe, you are forbidden to inherit women against their will. Nor should you treat them with harshness that you may take away part of the dower you have given them, except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If you take a dislike to them, it may be that you dislike a thing, and Allah brings about through it a great deal of good.

But if you decide to take one wife in place of another, even if you had given the latter a whole treasure for dower, take not the least bit of it back. Would you take it by slander and manifest wrong? And how could you take it when you have gone in unto each other, and they have taken from you a solemn covenant?

Section-6 of Chapter-4 **[Verse 22-28]: Lawful to Marry**

And marry not women whom your fathers married, except what is past. It was shameful and odious; an abominable custom indeed.

Prohibited to you are: your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster-mothers (who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship—born of your wives to whom you have gone

in—no prohibition if you have not gone in; wives of your sons, proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-Forgiving, Most Merciful.

Also, women already married, except those whom your right hands possess. Thus, has Allah ordained against you.

Except for these, all others are lawful provided you seek with gifts (Mahr) from your property, desiring chastity, not lust. Seeing that you derive benefit from them, give them their dowers as prescribed, but if after a dower is prescribed agree mutually, there is no blame on you; and Allah is All-Knowing, All-Wise.

Remarks:

The above verses provide the scope of Mutah Marriage (verbal, temporary, private marriage), as the verses say, *"Except for these, all others are lawful provided you seek with gifts (Mahr) from your property, desiring chastity, not lust…"*

The 'giving of mahr (dowry)' is the only obligation prescribed by the Quran for a marriage. All other acts and rituals, such as giving of formal proposal, and accepting it in front of the witnesses (by uttering *Kobul*), marrying the woman with her father's permission, feeding people, preparing written deeds, etc., are traditional, or legal duties, or derived from the Hadiths; these are not the requirements of the Quran.

Therefore, if a man offers an amount of mahr (dowry) to a woman, and if she accepts it, they are married according to the Quran. They may fix a period after which the marriage tie would end.

The Mutah Marriage is practiced among Shia Muslims as a temporary, verbal, and private marriage.

If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess, and Allah has full knowledge about your faith; you are one from another. Wed them with the leave of their owners and give them their dowers according to what is reasonable. They should be chaste, not committing illegal sex, nor taking boy-friends. And after they are taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free women. This is for those among you who fear sin, but it is better for you that you practise self-restraint. And Allah is Oft-Forgiving, Most Merciful.

Allah does wish to make clear to you, and show you the ways of those before you, and turn to you; and Allah is All-Knowing, All-Wise.

Allah does wish to turn to you, but the wish of those who follow their lusts is that you should turn away—far, far away. Allah wishes to lighten for you; and man was created weak.

Segment 2
Forming Islamic Society

Section-7 of Chapter-4 **[Verse 29-32]: Socio-Economic Safety—Scope of Socialism and Communism is closed.**

O you who believe, eat not up your property among yourselves unjustly, but let there be among you traffic and trade by mutual consent, nor kill yourselves, for verily Allah has been to you Most Merciful!

If any do that in aggression and injustice, soon shall We cast them into the Fire, and easy it is for Allah.

If you avoid the most heinous of the things, which you are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honor.

And wish not for the things in which Allah has made some of you to excel others—to men is allotted what they earn, and to women what they earn, but ask Allah of His bounty; for Allah has full knowledge of all things.

Remarks:

Above verses cancel Communism and Socialism by the words: *"O you who believe, eat not up your property among yourselves unjustly, but let there be among you traffic and trade by mutual consent"*.

A Muslim is forbidden to wish for the things in which Allah has made some to excel others, as the above verses say: *"And wish not for the things in which Allah has made some of you to excel others…"* Therefore, in a Muslim society, there cannot be any kind of "class struggle".

Ask Allah of His bounties; for Allah has full knowledge of all things and the bounties unbounded.

Section-8 of Chapter-4 **[Verse 33]: Portion of Brotherhood**

To everyone, We have appointed heirs of that left by parents and relatives. To those also with whom you have made a pledge (of brotherhood); give their due portion; for truly Allah is witness to all things.

Remarks:

If one makes a pledged brother, he does not inherit a portion of property as a real brother does. In fact, the practice of making pledged brothers is discouraged in Islam.

However, the verse mentioned above refers to the past: *"To those also with whom you have made a pledge (of brotherhood)."* This verse acknowledges the pledge of brotherhood between the Ansars and the Muhajirs. They were to be considered like real brothers in matters of property inheritance.

Section-9 of Chapter-4 **[Verse 34-35]: Divorce through Social Involvement**

Men are the protectors and maintainers of women, because Allah has given the one more than the other, and because they support them from their means.

Therefore, the righteous women are devoutly obedient and guard in absence what Allah orders them to guard.

As to those women on whose part you fear disloyalty and ill-conduct, admonish them, refuse to share their beds, beat them; but if they return to obedience, seek not against them means. Surely, Allah is Most High, Great.

If you fear a breach between them twain, appoint arbiters, one from his family and the other from hers. If they wish for peace, Allah will cause their reconciliation. Indeed, Allah has full knowledge and is acquainted with all things.

Remarks:

There are three processes of divorce:

1. Divorce through Abstention (discussed in Section 42 of Chapter 2)
2. Regular Divorce (discussed in Section 42 of Chapter 2)
3. Divorce through Social Involvement (discussed here)

Divorce through Social Involvement

The verses under discussion narrate the process of "Divorce through Social Involvement".

If a man fears disloyalty and ill conduct on wife's part, he is given right to control her by admonishing, by refusing to share bed, and by beating.

Beating is the last resort to correct a wife.

If it is reported to the Local Leadership (headed by the Imam of the local mosque) that one has beaten one's wife, and if the Leadership fears breach between them, they appoint arbiters who decide—as the verses say: *"If you fear a breach between them twain, appoint arbiters…"*

The arbiters and guardians will attempt to settle the dispute between the husband and wife. However, if reconciliation is not possible, the arbiters may issue a verdict of divorce. Subsequently, the husband will pronounce the formal declaration of 'Talaq' (divorce) in the presence of the wife, the arbiters, and legitimate witnesses.

The husband cannot take her back until another person marries her and divorce her after consummation.

Once the Islamic Local Leadership has mediated the divorce through arbiters, the divorce is considered final, and the divorcing man looses scope to take her back. Moreover, the divorcing man has performed the acts of First and Second Divorce informally, as he refused to share bed and beaten his wife.

The divorced woman leave husbands house after three monthly periods (to confirm that she is not carrying). She may then get herself engaged with another person and can formally marry after four months in total.

The Chapter is establishing Islamic Family and Society. The verses narrate the social responsibilities relating to divorce. The Social Leadership comes into play by deputing the arbiters when a person has beaten his wife.

Note:

1. Allah has permitted to beat wife in case one 'fear disloyalty and ill-conduct', as the verses say: *"...on whose part you 'fear disloyalty and ill-conduct' admonish them, refuse to share their beds, beat them; but if they return to obedience, seek not against them means."*

Allah has not permitted to beat for any other reason. If it is reported that one has beaten one's wife for any other reason, such as for bad cooking or for disobeying day to day order, she should be helped by Local Islamic Leadership, and the offending husband should be tried and admonished and/or punished.

2. In cases of ‘Divorce due to Abstention’ or ‘Regular Divorce’, discussed in Section 42 of Chapter 2, the Local Islamic Leadership may not interfere.

Section-10 of Chapter-4 **[Verse 36-42]: Serve Allah—Spend for Needy in the Society**

Serve Allah and join not any partners with Him and do good to parents, kinsfolk, orphans, those in need, neighbors who are near of kin, neighbors who are strangers, the companion by your side, the wayfarer, and what your right hands possess; verily, Allah loves not the arrogant, the vainglorious, those who are miserly, or enjoin miserliness on others, or hide the bounties, which Allah has bestowed on them—indeed We have prepared for those who resist Faith a punishment that steeps them in contempt—and those who spend of their substance to be seen of men but have no faith in Allah and the Last Day; and whoever takes Satan as an intimate, then what a dreadful intimate he has!

And what burden were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah has given them for sustenance; for Allah has full knowledge of them.

Allah is never unjust in the least degree; if there is any good, He doubles it and gives from Him a great reward.

How then, if We brought from each people a witness, and We brought you as a witness against these people! On that Day those who reject Faith and disobey the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah!

Section-11 of Chapter-4 **[Verse 43]: Washing and *Tayyammum***

O you who have believed, do not approach salat while you are intoxicated, until you know what you are saying; and sided (due to sexual intercourse followed by ejaculation / *junuban)*, except passing a way, until you have washed / bathed *(taghtasilu).*

Remarks:

The Arabic word 'junuban' means 'sided.' It is used to refer to 'a person who has become ritually impure due to sexual intercourse followed by ejaculation'.

What should a man do: wash or take a bath? The Arabic word 'taghtasilu' can be translated as either 'you have washed' or 'you have bathed.' Bathing is preferable for someone in the state of janabah, but he can take the benefit of doubt and wash instead of bathing. If there is a shortage of water, if it is too cold, if he is sick, or if there is a chance of becoming sick, he can wash the dirty parts of his body and then can pray. The following verse allows taking the benefit of doubt:

> "…If you are sided (junuban), then purify yourself (fa-ittahharu)…" [Al Quran 5:6]

The above verse orders to purify. Therefore, a man can purify himself by washing or bathing as he chooses; the choice is left to him.

However, the process of taking a bath is suggested by Shariah. It involves washing the entire body—no hair

should remain dry—gargling the mouth three times, and washing the nostrils up to the soft interior three times. Some pious individuals recommend performing wudu before bathing. This process is derived from Torah, Jewish tradition, and the Hadith that the Prophet (pbuh) ordered to be burned and was collected from people's accounts after about a hundred years. The Quran does not provide a specific process for taking a bath

A person is not required to wash or bathe while on a journey, as the verse states: *"...except passing through a way..."* Even if a speeding car splashes a dirty fluid comprising feces, urine, blood, etc., and it spreads thoroughly on one's body, one does not need to wash it off. One can still go to the assembly of prayer and pray. The Quran does not declare any substance unclean.

However, a person is expected to be clean in general when joining an assembly of prayer. He should look clean, and his body should not emit an unpleasant smell. It is preferable to use perfume.

And if you are ill, or on a journey, or one of you come after answering the call of nature, or you have been in contact with woman, and you find no water, perform *"Tayyammum"* with clean earth and rub therewith your faces and hands. For Allah does blot out sins and forgive again and again.

Remarks:

The above verses narrate the process and occasions of doing *tayyammum.*

1. The Process and Occasions of Tayyammum

To do the tayyammum, a person has to rub his face and hands up to the elbow with clean earth. He has to make it in the following circumstances:

- If a person is ill, he can do tayyammum for salat, even if the water is available.
- If a person is on a journey, he can do tayyammum to perform the salat, even if the water is available.
- If water is not available, a person can answer the nature's call and clean with any suitable thing, such as stone, earth, toilet paper, cloth, etc., and then can do the tayyammum for salat.
- If a person finds no water after sexual intercourse and ejaculation, he has to do tayyammum for salat.

From the above discussions, we find another occasion of washing, which is: while 'coming back' after answering the nature's call.

So, there are two occasions when a person needs to wash / bath: after answering natural call and after becoming a junuban.

[The subject is further discussed in Section-3 of Chapter-5]

Section-12 of Chapter-4 **[Verse 44-50]: Spoiling the Society for Business**

Have you not turned your vision to those who were given a portion of the Book—they traffic in error and wish that you should lose the right path. But Allah has full knowledge of

your enemies; Allah is enough for a Protector, and Allah is enough for a Helper.

Remarks:

There are people who create consumer societies for the sake of businesses. They attempt to undermine the Islamic way of life by promoting a harmful culture that encourages consumerism and a luxurious lifestyle. In doing so, they propagate falsehoods.

A group of capable individuals, who were given a portion of the Book, conduct large-scale operations to corrupt societies. They believe that everyone except themselves will go to hell, so they see no issue with their actions. Their beliefs were somewhat justified before the time of Jesus Christ, when they were the only Believers in the world. However, the situation is different now.

Anybody acting to harm the Muslims may have the curse of Allah. He has full knowledge of the enemies.

Of the Jews, there are those who displace words from their places, and say: "We hear, and we disobey", and "Hear, may you not hear," and "Ra'ina" with a twist of their tongues and a slander to Faith. If only they had said, "What hear, and we obey; and do hear and do look at us," it would have been better for them, and more proper. But God has cursed them for their unbelief, and but few of them will believe. O you People of the Book, believe in what We have revealed, confirming what was with you, before We change the face and fame of some beyond all recognition and turn them hindwards, or curse them as We cursed the Sabbath breakers; for the decision of Allah must be carried out.

Remarks:

They cannot say: "Do look at us". Their societies are full of vices.

Allah forgives not that partners should be set up with Him, but He forgives anything else to whom He pleases. To set up partners with Allah is to devise a sin most heinous indeed.

Have you not turned your vision to those who claim sanctity for themselves? Nay, but Allah does sanctify whom He pleases. But never will they fail to receive justice in the least little thing. Behold! How they invent a lie against Allah, but that by itself is a manifest sin!

Segment 3
Jihad against Hypocrites

Section-13 of Chapter-4 **[Verse 51-58]: A call to Islamic Leadership**

Have you not turned your vision to those who were given a portion of the Book? They believe in sorcery and evil and say to the Unbelievers that they are better guided in the way than the Believers! They are whom Allah has cursed, and those whom Allah has cursed, you will find have no one to help.

Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men. Or do they envy mankind for what Allah has given them of his bounty? But We had already given the People of Abraham the Book and Wisdom and conferred upon them a great kingdom. Some of

them believed; and some of them averted their faces from him, and enough is Hell for a burning fire.

Those who reject our Signs, We shall soon cast into the Fire; as often as their skins are roasted through, We shall change them for fresh skins that they may taste the penalty. Truly, Allah is Exalted in Power, Wise.

But those who believe and do deeds of righteousness, We shall soon admit to Jannaat with rivers flowing beneath; their eternal home. Therein shall they have companions pure and holy. We shall admit them to shades, cool and ever deepening.

Allah does command you to render back your trusts to those to whom they are due, and when you judge between man and man that you judge with justice. Verily how excellent is the teaching, which He gives you! For Allah is He Who hears and sees all things.

Remarks:

Allah conferred upon the Jews a great kingdom; some of them believed, and some of them averted their faces from the Faith.

Muslims too were about to be given with a great Empire, so Allah commands Islamic Leadership: *"Render back your trusts to those to whom they are due (to Muttaqin); and when you judge between man and man (may be a Muslim and a Jew) that you judge with justice".*

A part of the above verse, *"as often as their skins are roasted through, We shall change them for fresh skins that they may taste the penalty,"* is considered a sign of the Quran being a divine book. In those days, people did

not know that our skin has pain receptors (the skin has different types of sensors like heat sensors, pressure sensors, etc.). If the skin is burned to the third degree, one does not feel pain. So, the verse states that the skin will be changed as it is roasted through, so that one can continue to feel pain.

Section-14 of Chapter-4 **[Verse 59-70]: Obey Islamic Leadership; reject Taghuts (Powers) and Hypocrites**

O you who believe, obey Allah and obey the Messenger and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger—if you do believe in Allah and the Last Day. That is best and most suitable for final determination.

Have you not turned your vision to those who declare that they believe in the revelations that have come to you and to those before you, and they wish to go for judgment to the Taghut, though they were ordered to reject him; and satans wish is to lead them astray, far away.

When it is said to them, "Come to what Allah has revealed and to the Messenger" you see the hypocrites avert their faces from you in disgust. How then, when they are seized by misfortune because of the deeds which their hands have sent forth?

Then their come to you swearing by Allah, "We meant no more than good-will and conciliation!" Those men, Allah knows what is in their hearts, so keep clear of them; but admonish them and speak to them a word to reach their very souls.

We sent not a Messenger but to be obeyed in accordance with the will of Allah. If they had only, when they were

unjust to themselves, come unto you and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft–returning, Most Merciful.

But no, by the Lord, they can have no Faith until they make you judge in all disputes between them and find in their souls no resistance against your decisions but accept them with the full conviction.

If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it; but if they had done what they were told, it would have been best for them and would have gone farthest to strengthen their (faith), and We should then have given them from our presence a great reward, and We should have shown them the Straight Way.

All who obey Allah and the Messenger are in the company of those on whom is the grace of Allah, of the Prophets, the Sincere, the Witnesses, and the Righteous. Ah! What a beautiful fellowship! Such is the bounty from Allah, and sufficient is it that Allah knows all.

Remarks:

The first line of this section, *"O you who believe, obey Allah and obey the Messenger and those charged with authority among you"* is a guidance related to the Islamic Leadership.

Now, Prophet Muhammad (pbuh) is dead. The Highest Islamic Leadership (Caliph) represents the Prophet (pbuh). So, Muslims should follow the Highest Islamic Leadership and the Leaders in his chain of command.

It is said in the above verses, how they are to be obeyed: *"We sent not a Messenger but to be obeyed in accordance with the will of Allah."* The will of Allah is reflected in the Quran.

A Leader away from the Islamic Leadership is a Taghut. Muslims should not go to a Taghut to settle a dispute.

Muslims should keep themselves clear from the people who are away from the Islamic Leadership and trying to establish peace in their own way, such as socialism, democracy, freedom of humanity, and so forth. Some of them may be hypocrites. Admonish them and speak to them a word to reach their very souls.

Section-7 of this surah discards the possibility of establishing Socialism or Communism in the Muslim countries. This Section discards the possibility of establishing democracy.

In a poor country, the democracy produces a factory of thieves. People come in power for four to five years and start stealing Government money as fast as possible—they view *amanat* (people's wealth) as *ghanimat* (war booty). They are not wrong in their perspective, as they have captured the Government Machineries by moving through the hard path of politics.

In Arab countries, where people do not change their loyalty frequently, the democracy produces autocratic leaders. They are Taghuts if they are not following the Highest Islamic Leadership (Caliph / Highest Imam). However, Arabs are honest people; their leaders do not steal and transfer money to the foreign banks.

The Islamic Leadership may face occasional fall in national and international levels, but in village /

community level, it should survive uninterruptedly. Islam has created societies centered by the mosques, which restrict the vices and develops the spirituality. In an Islamic Society, people leave in safety (safety from the vices), and in the afterlife they would be reaching the Jannaat easily.

Section-15 of Chapter-4 **[Verse 71-76]: Falling out Hypocrites**

O you who believe, take your precautions and either go forth in parties or go forth all together; there are certainly among you men who would tarry behind.

If a misfortune befalls you, they say, "Allah did favour us in that we were not present among them." But if good fortune comes to you from Allah, they would be sure to say, as if there had never been ties of affection between you and them, "Oh! I wish I had been with them; a fine thing should I then have made of it!"

Let those fight in the cause of Allah who sell the life of this world for the hereafter. To him who fights in the cause of Allah, whether he is slain or gets victory, soon shall We give him a reward great. And why should you not fight in the cause of Allah, and for those who being weak are ill-treated—men, women, and children—whose cry is: "Our Lord! Rescue us from this town whose people are oppressors and raise for us from you one who will protect and raise for us from you one who will help!"

Those who believe fight in the cause of Allah, and those who reject Faith fight in the cause of Taghut. So, fight you against the friends of Satan; ever feeble indeed is the plot of Satan.

Remarks:

The chapter establishes the Islamic Family by outlining rules such as those for marriage, divorce, and inheritance. It also provides instructions for forming an Islamic society and rejects democracy, socialism, and communism. The chapter directs people to obey Islamic Leadership. A limited democracy under the control of the Highest Islamic Leadership is acceptable.

The hypocrites harm Islamic societies, so they are addressed in this chapter. Hypocrites are people, who identify themselves as Believers, but they are not true believers; Islamic Faith has not entered their hearts. They follow the Taghuts (non-Islamic powers), both national and international. They are secretly allied with them and establish peace and peace-related rules and regulations in ways that are not Islamic and not being supported by the Highest Islamic Leadership.

Hypocrites are defined in Section-3 of Chapter-2. However, it is very difficult to identify them in practice. They become easily recognizable when the Highest Islamic Leadership stirs the people into jihad (struggle and warfare).

Section-16 of Chapter-4 **[Verse 77-85]: Hypocrites surface on the call of Jihad.**

Have you not turned your vision to those who were told to hold back their hands (from fight) but establish salat and pay zakat? When the order for fighting was issued to them, behold, a section of them feared men as or even more than

they should have feared Allah. They said, “Our Lord! Why have You ordered us to fight? Would You not grant us respite to our term, near?”

Say, “Short is the enjoyment of this world; the hereafter is the best for those who guard—never will you be dealt with unjustly in the very least. Wherever you are, death will find you out, even if you are in towers built up strong and high!”

If some good befalls them, they say, “This is from Allah”; but if evil, they say, “This is from you”. Say: “All things are from Allah.”

So, what is wrong with these people that they fail to understand any word? Whatever good happens to you is from Allah, but whatever evil happens to you is from your soul (nafs). And We have sent you as a Messenger to mankind; and enough is Allah for a witness.

Remarks:

Parts of above paragraph look contradictory to each other. The parts are quoted below:

Part 1. *“All things are from Allah,”*

Part 2. *“Whatever good happens to you is from Allah, but whatever evil happens to you is from your soul (nafs)”.*

One needs knowledge about fate to understand the issue. The fate of everybody was written fifty thousand years before the creation of universe:

> “Fate of everybody has been written fifty thousand years before the creation” [Tirmizi]

The fates were written by an automated Pen:

"The first thing that was created by Allah was the Pen. Allah then ordered the Pen to write. The Pen asked, "What should it write?" Allah ordered to write the fate of everybody. The Pen wrote all those would happen from the beginning to the end." [Tirmizi]

The Pen was taught / programmed:

"He Who taught the Pen—Taught man that which he knew not." [Al Quran 96:3-5]

The Pen wrote on a Protected Disc (Lawh-Mahfuz). It was a Disc that keeps the record of everything:

"With Him are the keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge: there is not a grain in the darkness of the earth, nor anything fresh or dry, but is in a record clear."
[Al Quran 6:59]

"Nay, it is a glorious Quran in a Disc Protected "
[Al Quran 85:21-22]

The Pen and the Disc are linked to a Motherboard. It is called 'Mother of the Book' in the following verse:

"Ha, Mim. By the Book that makes things clear. We have made it a Recitation in Arabic that ye

may be able to understand. And verily, it is in the Mother of the Book, in Our presence, high, full of wisdom." [Al Quran 43:1-4]

The Mother of the Book gave birth to the Book. So it is an esteemed system with circuits, devices and programs (Motherboard).

The Pen, the Disc (Lawh-Mahfuz), and the Motherboard (Mother of the Book) jointly make a huge computer. It is the computer of Allah Who created the genome code, the living cell, and the brain billions of years ago. It may be a huge rational computer with a huge disc located in the Arsh. The disc may be bigger than the Earth. I call it "Central Computer of the Universes" or "CCU" in short.

Before creating of the universe, Allah created a dynamic virtual universe in the CCU (Central Computer of the Universes) with virtual humans and other living creatures to plan the creation.

In the holographic Earth of the virtual universe, a human passed a virtual life being inspired by the nature of his nafs (soul) and virtual physique brought out from his calculated DNA code. The life of each human was adjusted by the CCU in cases to match the situations.

Thereafter, the fate of a human was extracted by the Pen from his virtual life. It was written in a different file of the computer (CCU).

On the Earth, a human move according to his emotions; thus his acts match his fate. He is controlled by angels from the background in cases where the adjustments were needed in the virtual life.

Allah has arranged everything. So, it can be said: *"All things are from Allah"*.

In the virtual universe, the emotions, such as fear, greed, love, anger, joy, sadness, etc., of one's soul (nafs) have introduced some evil deeds and consequences in one's life, which are also written as fate. Therefore, it can be said: *"whatever evil happens to you is from your soul (nafs)"*.

The fate is deliberately discussed in Section-9 of Chapter-6.

He who obeys the Messenger obeys Allah, but if any turns away, then We have not sent you to watch over them. And they say, 'we pledge obedience', but when they leave you, a section of them meditate all night on things very different from what you tell them. But Allah records their nightly (plots). So, keep clear of them and put your trust in Allah; and enough is Allah as a disposer of affairs.

Do they not consider the Qur'an? Had it been from other than Allah, they would surely have found therein much discrepancy.

When there comes to them some matter touching safety or fear, they divulge it. If they had only referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them…Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have followed Satan.

Then fight in the cause of Allah—you are held responsible only for yourself—and rouse the believers. It may be that Allah will restrain the fury of the unbelievers; for Allah is the strongest in might and in punishment.

Whoever recommends and helps a good cause becomes a partner therein, and whoever recommends and helps an evil cause shares in its burden. And Allah has power over all things.

Section-17 of Chapter-4 **[Verse 86]: Return Greeting to a Hypocrite**

When a greeting is offered you, meet it with a greeting still more courteous, or of equal courtesy. Allah takes careful account of all things.

Remarks:

Fighting against Hypocrites is authorized in the following section. But, in day-to-day life, misbehaving or showing cold shoulder to an apparently welcoming hypocrite is not expected from a person struggling for the cause of Allah. These negative acts would be counterproductive to the overall Jihad that includes motivation and preaching.

A Muslim should behave well. But when the Highest Islamic Leadership decides to fight, he should fight decisively.

Thus, the Hypocrites offering greeting should be answered with a greeting still more courteous or of equal courtesy.

Section-18 of Chapter-4 **[Verse 87-91]: Slay them (Hypocrites) wherever you find them**

Allah—there is no god but He—of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?

Then what is the matter with you that you are divided into two parties about the Hypocrites? Allah has upset them for their deeds. Would you guide those whom Allah has thrown out of the way? For those whom Allah has thrown out of the way, never shall you find the way.

They but wish that you should reject Faith, as they do, and thus be on the same footing. So, take not "awliya" (friends, protectors, helpers and guides) from their ranks until they emigrate in the way of Allah. But if they turn renegades, seize them and slay them wherever you find them.

And take neither ally nor helpers from their ranks except those who join a group between whom and you there is a treaty, or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you. Therefore, if they withdraw from you, but fight you not, and offer you peace, then Allah has opened no way for you.

Others you will find that wish to gain your confidence as well as that of their people. Every time they are sent back to temptation, they succumb thereto. If they withdraw not from you, nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever you get them. In their case, We have provided you with a clear argument against them.

Remarks:

The Hypocrites identify them as Believers, but they are not Believers. The above verses allow the Highest Islamic Leadership to fight and slay them.

Preconditions to Fight against the Hypocrites

Everybody cannot call for an offensive war. The permission of the Highest Islamic Leadership (Caliph / Highest Imam) is necessary. Offensive fighting without his permission, even for the cause of Islam, is creating disorder in the societies, which is bigger crime than murder.

The above verses clearly says, *"…seize them and slay them wherever you get them"*. But the Sahabah did not kill them, because Prophet (pbuh) did not give executive order to fight.

The verses related to warfare are not executive orders (except several verses of Chapter-9). These are guidance:

> "That is the Book—no doubt in it is a guidance for the Guards (*Muttaqin)*…" [Al Quran 2:2]

So, the Highest Islamic Leadership has scope to delay a war, or try to avoid it.

The verses under discussion do not order to kill all hypocrites—all cannot be identified as well. The verses order to kill the Hypocrites who are involved in the following two activities:

a. The Hypocrites that are organized under a leadership, opposing Islam. They can be seized and slain till they maintain hostility, as the verses say, *"Therefore if they withdraw from you, but fight you not, and offer you peace, then Allah has opened no way for you"*.

b. The Hypocrites that are trying to gain the confidence of the Muslims; they can be seized and slain, as it is said in the last paragraph of the above verses: *"Others you will find that wish to gain your confidence as well as that of their people."* They may try to gain confidence by friendship, economic aid, amenities, and so on. If they do not stop, they can be seized and slain.

The characters and activities of a hypocrite are discussed in Section-3 of Chapter-2. In the Prophet's (pbuh) time, there was a clearly identified hypocrite named Ibn Salul. He had some followers, as he was one of the chiefs of the Khazraj tribe. They were the people who left the battlefield of Badr, violating the Prophet's order, under the pretext that they wanted to fight from the city of Madinah. However, when the verses under discussion were revealed, the Prophet (pbuh) did not seize and slay them because they did not fulfill the conditions mentioned above: they did not fight against Muslims, nor did they deliberately try to gain the confidence of Muslims.

Allah was not happy on Ibn Salul. The verses instructing not to pray for the Hypocrites were revealed after his death.

Hadith: "It is narrated: When Abdullah bin Ubai bin Salul died, Allah's Apostle (pbuh) was called upon to offer his funeral prayer. When Allah's Apostle stood up to offer the prayer, I (Umar bin Al-Khattab) got up quickly and said, "O Allah's Apostle! Are you going to pray for Ibn Ubai, and he said so and so on such and such occasions?"…and I started mentioning all that he had said. Allah's Apostle smiled and said, "O Umar! Go away from me." When I talked too much, he said, "I have been given the choice and so I have chosen. Had I known that he would be forgiven by asking for Allah's forgiveness for more than seventy times, surely I would have done so." Umar added: Allah's Apostle offered his funeral prayer and returned and after a short while the two verses of Chapter-9 were revealed: *"Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected God and His Apostle and died in a state of perverse rebellion [Al Quran 9:84]"* Umar added, "Later I astonished at my daring before Allah's Apostle on that day. And Allah and His Apostle know better." [Hadith]

Only the Highest Islamic Leadership can declare a person as a Hypocrite. The order of the Highest Islamic Leadership must be clear. He has to identify the Hypocrites clearly, and then, he has to give executive order to fight against them if it is required.

After the war is over, when Islamic Leadership has ceased the hostility, there is no punishment for the hypocrisy of a Munafiq.

The verses under discussion ensure the security of the pious Muslims. If the verses were not revealed, pious Muslims would hesitate to fight against the Hypocrites (as they are known as Muslims) who may be struggling against them in favor of the Infidels.

Section-19 of Chapter-4 **[Verse 92-93]: Killing a Believer by Mistake during the war against Hypocrites**

Never should a Believer kill a Believer. But by mistake if one kills a Believer, it is ordained that he should free a believing slave and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you and he was a Believer, the freeing of a believing slave. If he belonged to a people with whom you have treaty of Mutual alliance, compensation should be paid to his family and a believing slave be freed. For those who find this beyond their means, a fast for two months running by way of repentance to Allah. And Allah has all knowledge and all wisdom.

If a man kills a Believer intentionally, his recompense is hell to abide therein, and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.

Remarks:

In the course of fighting against the Hypocrites, a Believer may kill a Believer by mistake. Therefore, the

verses proclaim the penalties. This has made fighting against hypocrites tricky.

Section-20 of Chapter-4 **[Verse 94]: Be cautious in Discrimination**

O you who have believed, when you go forth in the cause of Allah, investigate and do not say to one who offers you peace, "You are not a Believer" seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before, till Allah conferred on you His favors. Therefore, be cautious in discrimination; for Allah is well aware of all that you do.

Section-21 of Chapter-4 **[Verse 95-96]: Do not think all except those who do Jihad as Hypocrites**

Not equal are those believers who sit and receive no hurt, and those who strive and fight in the cause of Allah with their wealth and their lives. Allah has granted a grade higher to those who strive and fight with their wealth and lives than to those who sit. Unto all Allah has promised good, but those who strive and fight He has distinguished above those who sit by a special reward—ranks specially bestowed by Him, and Forgiveness and Mercy. And Allah is Oft-forgiving, Most Merciful.

Remarks:

One sitting at home during a battle may look like a Hypocrite to a struggling Muttaqi. So, above verses alert the Muttaqin.

Section-22 of Chapter-4 **[Verse 97-100]: No doubt on the people who have forsaken their homes in the cause of Allah**

When angels take the souls of those who die in sin against their souls, they say, "In what were you?" They reply, "Weak and oppressed were we in the Earth." They say, "Was not the Earth of Allah spacious enough for you to move yourselves away?" Such men will find their abode in Hell—what an evil refuge—except those who are weak and oppressed men, women and children who have no means in their power, nor to direct their way. For these, there is hope that Allah will forgive. For Allah does blot out and forgive again and again.

He who forsakes his home in the cause of Allah finds in the Earth many a refuge, wide and spacious. Should he die as a refugee from home for Allah and His Messenger, his reward becomes due and sure with Allah. And Allah is Oft-forgiving, Most Merciful.

Section-23 of Chapter-4 **[Verse 101-104]: Prayer in March**

When you travel through the land, there is no blame on you if you shorten As-Salat for fear that the Unbelievers may attack you; verily the Unbelievers are unto you open enemies.

When you are with them and stand to lead them in salat, let one party of them stand up with you taking their arms with them; when they finish their prostrations, let them take their position in the rear, and let the other party join, which has not yet joined. And let them join with you taking all precautions and bearing arms. The unbelievers wish, if you were negligent of your arms and your baggage, to assault you in a

single rush. But there is no blame on you if you put away your arms because of the inconvenience of rain or because you are ill, but take precaution for yourselves. For the unbelievers Allah has prepared a humiliating punishment.

Remarks:

This is an order for the time when the Muslims are moving to the Battle Field.

The enemies may approach stealthily or deceptively and mount a surprising attack. So, the above procedure of the Salat is suggested.

The procedure is also applicable when a troop is returning from the Battle Field.

When you pass prayers celebrate Allah's praises standing, sitting down, or lying down on your sides; but when you are free from danger, perform As-Salat. Verily, As-Salat is enjoined on Believers at stated times.

Remarks:

This is an order for the time when the troop is involved in hand to hand fight, or the enemy is in the vicinity.

In this time, the Salat can be skipped, and it is not required to pray the skipped salats at later times, because the verses mentions, *"As salat is enjoined on Believers at stated times"*.

When one is skipping a salat, one has to celebrate Allah's praises standing, sitting down, or lying down on one's sides.

And slacken not in following up the enemy. If you are suffering hardships, they are suffering similar hardships; but you have hope from Allah, while they have none. And Allah is full of knowledge and wisdom.

Remarks:

This is the order for the time when enemy is defeated and flying away and the Muttaqin are engaged in Hot Pursuit. It is the final phase of a battle.

A pursuit may continue for days. The Mamluks pursued the forces of Hulegu Khan for hundreds of miles after their defeat at Ain Jalut; only a small number of them could escape. It is an extremely tedious job. Orders regarding the salat remain effective during this phase as well, meaning that the salat of this period can be skipped. However, when one skips salat, one must celebrate Allah's praises while standing, sitting down, or lying down on one's side.

Section-24 of Chapter-4 **[Verse 105-126]: Follow the Messenger / Islamic Leadership obediently– No argument in favor of Hypocrites**

We have sent down to you the Book in truth that you might judge between men as guided by Allah. So, be not as an advocate by those who betray their trust. And seek the forgiveness of Allah—for Allah is Oft–forgiving, Most Merciful.

And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer, sinner—they may hide from men, but they cannot

hide from Allah—seeing that He is with them when they plot by night in words that He cannot approve. And Allah does compass round all that they do.

Ah! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Judgment against Allah; or who will then be their defender?

If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.

And if any one earns sin, he earns it against His own soul; and Allah is full of knowledge and wisdom.

But if any one earns a fault or a sin and throws it on to one that is innocent, He carries a falsehood and a flagrant sin. Had not the grace of Allah and His mercy upon you, a party of them would certainly have plotted to lead you astray. But, they will only lead their own souls astray, and to you they can do no harm in the least; for Allah has sent down to you the Book and wisdom and taught you what you knew not, and great is the grace of Allah unto you.

In most of their secret talks, there is no good; but if one exhorts to a deed of charity or justice or conciliation between men—to him who does this seeking the good pleasure of Allah, We shall soon give a reward of the highest.

If anyone contends with the Messenger even after guidance has been plainly conveyed to him and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen and land him in Hell; what an evil refuge!

Allah forgive not joining other gods with Him, but He forgives whom He pleases other sins than this. And one who joins other gods with Allah has strayed far, far away.

Leaving Him, call but upon female deities; and they invoke nothing but Satan, the persistent rebel!

Allah did curse him, but he said: "I will take of Your servants a portion marked off. I will mislead them, and I will create in them false desires—I will order them to slit the ears of cattle and to deface the nature created by Allah". Whoever, forsaking Allah, takes Satan as a guardian has of a surety suffered a loss that is manifest. Satan makes them promises and creates in them false desires; but Satan's promises are nothing but deception. They will have their dwelling in Hell, and from it they will find no way of escape.

But those who believe and do deeds of righteousness, We shall soon admit them to Jannaat, with rivers flowing beneath, to dwell therein forever. Allah's promise is the truth, and whose word can be truer than Allah's?

It will not be in accordance of your desires, nor of those of the People of the Book—whoever works evil will have the recompense thereof—nor will he find besides Allah any protector or helper.

If any do deeds of righteousness, be they male or female, and have faith, they will enter Jannaat and not the least injustice will be done to them.

Who can be better in religion than one who submits his whole self to Allah, does good and follows the way of Abraham, the true in Faith? For Allah did take Abraham as a friend. But to Allah belong all things in the Skies and on Lands. And He it is that encompasses all things.

Section-25 of Chapter-4 **[Verse 127-135]: Women and Orphans**

They ask your instruction concerning the women, say: Allah does instruct you about them, and what has been rehearsed unto you in the Book concerning the orphans of women, to whom you give not the portions prescribed and yet whom you desire to marry, as also concerning the children who are weak and oppressed that you stand firm for justice to orphans. And whatever good you do Allah is Ever Well-Acquainted with what you do.

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves, and such settlement is best even though men's souls are swayed by greed. But if you do good and keenly guard, Allah is well-acquainted with all that you do.

You are never able to be fair and just as between women even if it is your ardent desire, but turn not away altogether, so as to leave her hanging. If you reconcile and keenly guard, Allah is Oft–forgiving, Most Merciful.

But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty; for Allah is He that care for all and is Wise.

To Allah belong all things in the Skies and on Lands. Verily, we have directed the People of the Book before you and you to guard for the sake of Allah. But if you deny Him, lo! unto Allah belongs all things in the Skies and on Lands, and Allah is free of all wants, worthy of all Praise.

Yea, unto Allah belong all things in the Skies and on Lands, and enough is Allah to carry through all affairs. If it were His will, He could destroy you, O mankind, and create

another race; for He has power this to do. If anyone desires a reward in this life, in Allah's (gift) is the reward of this life and of the hereafter; for Allah is He that hears and sees.

O you who believe, stand out firmly for justice as witnesses to Allah even as against yourselves, or your parents, or your kin, and whether it be rich or poor; Allah can best protect both. Follow not the lusts, lest you swerve, and if you distort or decline to do justice, verily Allah is well acquainted with all that you do.

Section-26 of Chapter-4 **[Verse 136-149]: General Guidance about the Hypocrites.**

O you who believe! Believe in Allah and His Messenger and the scripture, which He has sent to His Messenger, and the scripture, which He sent to those before. Any who deny Allah, His angels, His Books, His Messengers, and the Day of Judgment has gone far, far astray.

Those who believe then reject faith, then believe and reject faith, and go on increasing in unbelief—Allah will not forgive them, nor guide them on the way. To the Hypocrites give the glad tidings that there is for them a grievous penalty—yea, to those who take Unbelievers as *Awliya* (guardians, friends, helpers, and guides) rather than Believers. Is it honor they seek among them? Nay, all honor is with Allah.

Already has He sent you Word in the Book that when you hear the verses of Allah held in defiance and ridicule, you are not to sit with them unless they turn to a different theme; if you did, you would be like them. Surely, Allah will collect the hypocrites and those who defy Faith—all in Hell.

The ones who wait and watch about you; if you do gain a victory from Allah, they say: "Were we not with you?" But if the unbelievers gain a success, they say: "Did we not gain an advantage over you, and did we not guard you from the Believers?" Allah will judge between you on the Day of Judgment. And never will Allah grant to the unbelievers a way over the believers.

The hypocrites, they think they are over-reaching Allah, but He will over-reach them. And when they stand up for as-salat they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance, distracted in mind even in the midst of it, being for neither one group nor for another—whom Allah leaves straying, never will you find for him the way.

O you who believe, take not Unbelievers as *Awliya* (friends, protectors, helpers and guides) rather than Believers. Do you wish to offer Allah an open proof against yourselves? The Hypocrites will be in the lowest depths of the Fire; no helper will you find for them, except for those who repent, mend, hold fast to Allah, and purify their religion as in Allah's sight. If so, they will be with the Believers; and soon will Allah grant to the Believers a reward of immense value. What can Allah gain by your punishment if you are grateful, and you believe? Nay, it is Allah that recognizes and knows all things.

Allah loves not that evil should be uttered in public speech, except where injustice has been done; for Allah is He who hears and knows all things.

Whether you disclose a good deed, or conceal it, or cover evil with pardon, verily Allah does blot out and has power.

Remarks:

The instruction that *'Allah loves not that evil should be uttered in public speech, except where injustice has been done'* is put in the guidance about hypocrites. So, if a hypocrite is in power, his acts of injustice may be discussed in public.

Segment 4
A Call to Christians

Section-27 of Chapter-4 **[Verse 150-162]: Jews are not Credible**

Those who deny Allah and His Messengers and wish to separate Allah from His Messengers saying, "We believe in some but reject others" and wish to take a course midway, they are in truth Unbelievers, and we have prepared for Unbelievers a humiliating punishment. And those who believe in Allah and His Messengers and make no distinction between any of the Messengers we shall soon give their rewards; and Allah is Oft-forgiving, Most Merciful.

The People of the Book ask you to cause a Book to descend to them from the sky. Indeed, they asked Moses for an even greater, for they said, "Show us Allah in public." So, the thunderbolt struck them for their wrongdoing.

Then they worshipped the calf even after clear signs had come to them—even so We forgave them.

And we gave Moses manifest proofs of authority.

And we raised over them the Mount for their covenant.

And we said: "Enter the gate with humility."

And we commanded them: "Transgress not in the matter of the Sabbath."

And we took from them a solemn covenant. In that they broke their covenant, that they rejected the signs of God, that they slew the Messengers in defiance of right, that they said: “Our hearts are the wrappings”.

Nay, God hath set the seal on their hearts for their blasphemy, and little is it they believe.

That they rejected Faith; that they uttered against Mary a grave false charge; that they said, "We killed Christ Jesus, the Son of Mary, the Messenger of Allah."

But they killed him not, nor crucified him; but so it was made to appear to them. And those who differ therein are full of doubts, with no knowledge, but only conjecture to follow; for of a surety they killed him not. Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise.

And there is none of the People of the Book but must believe in him before his death, and on the Day of Judgment he will be a witness against them.

For the iniquity of the Jews, we made unlawful for them certain (foods) good and wholesome, which had been lawful for them—in that they hindered many from Allah's way.

That they took usury though they were forbidden, and that they devoured men's substance wrongfully.

And we have prepared for those among them who reject faith a grievous punishment.

But those who are well grounded in knowledge among them and the Believers, believe in what has been revealed to you and what was revealed before you, and the ones who perform as-salat, and the ones who give zakat, and the ones believe in Allah, and in the Last Day—to them shall We soon give a great reward.

Section-28 of Chapter-4 **[Verse 163-170]: Muhammad was a Real Messenger**

We have sent you inspiration as we sent it to Noah and the Messengers after him; We sent inspiration to Abraham, Ismail, Isaac, Jacob, and the Tribes; to Jesus, Job, Jonah, Aaron, and Solomon; and to David We gave the Psalms; of some Messengers, we have already told you the story; of others, we have not; and to Moses, Allah spoke direct—Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah, after the Messengers. And Allah is Exalted in Power, Wise.

But, Allah bears witness that what He has sent down unto you; He has sent it with His knowledge, and the angels bear witness, and enough is Allah as a witness.

Those who reject Faith and keep off (men) from the way of Allah, have verily strayed far, far away from the Path. Those who reject Faith and do wrong, Allah will not forgive them, nor guide them to anyway except the way of Hell to dwell therein forever; and this to Allah is easy.

O mankind! The Messenger has come to you in truth from Allah; believe in him; it is better for you, but, if you reject Faith—to Allah belongs all things in the Skies and on Lands; and Allah is All-Knowing, All-Wise.

Section-29 of Chapter-4 **[Verse 171-175]: The Call to Christians**

O People of the Book! Commit no excesses in your religion, nor say of God aught but the truth. Christ Jesus, the son of Mary, was a Messenger of God, and His speech—he shined

in Mary—and a ruh from Him. So, believe in God and His Messengers. Say not "Trinity", desist, it will be better for you; for God is One God—Glory be to Him, above having a son; to Him belong all things in the Skies and on Lands, and enough is Allah as a Disposer of Affairs.

Christ disdain nor to serve and worship Allah, nor do the angels those nearest. Those who disdain His worship and are arrogant He will gather them all together unto Himself to (answer). But to those who believe and do deeds of righteousness, He will give their rewards and more out of His bounty. But those who are disdainful and arrogant, He will punish with a grievous penalty. And they will not find besides Allah any protector or helper for themselves.

O mankind, verily there has come to you a convincing proof from your Lord, and we have sent unto you a light manifest. Then those who believe in Allah and hold fast to Him, soon will He admit them to Mercy and Grace from Himself and guide them to Himself by a Straight Way.

Segment 5
Clearing Doubt

Section-30 of Chapter-4 **[Verse 176]: Al-Kalalah**

They ask you for a legal decision. Say, Allah directs about Al-Kalalah. If it is a man that dies leaving a sister but no son, she shall have half the inheritance. If a woman who left no son, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male having twice the share of the female. Thus, does Allah make clear to you lest you err; and Allah has knowledge of all things.

Remarks:

Prophet (pbuh) did not say the meaning of "Kalalah". It was risky for him to explain the Quran, as it can be understood from the following Verses:

> "A Message sent down from the Lord of the universes. And if the Apostle were to invent any sayings in Our name, we should certainly seize him by his right hand, and We should certainly then cut off the artery of his heart: Nor could any of you withhold him. [Al Quran 69:43-47]

It is Allah Who is to explain the Quran, as it is indicated in the following Verses:

> "Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and to promulgate it. But when We have promulgated it, then follow thou its recital. Nay, more, it is for Us to explain it." [Al Quran 75:16-19]

The following verse dictates the followers to give thought on the verses:

> "…and We have sent to you the remembrance that thou may show to mankind what has been sent down to them, and that they may give thought."
> [Al Quran 16:44]

The verses of the Quran were revealed in small parts basing on the evolving situations. The people acted on a situation according to the newly revealed verses. So, the explanation was not necessary.

Thus, the Quran is explained by Allah through the life-history of Prophet Muhammad (pbuh). If the Prophet (pbuh) provided an explanation of a verse, that explanation would be final, and no further explanation would be accepted after that. But, the Quran is meant to guide humanity and its meanings unfold over time. People will continue to explain the Quran until the Day of Doom.

Prophet (pbuh) did not say what "Kalalah" was? Even if he said, the Hadith is not available at present.

Likely meaning of Kalalah

Islamic Scholars consider Kalalah as a person who has no father.

Kalalah' is derived from 'Iklil'. 'Iklil' means a crown that surrounds the head. In ancient times, it used to be worn by soldiers on the battlefield. The sense of 'Iklil' (a crown that surrounds the head) implies that he is the head of a family who is earning the livelihood. So, "Kalalah" is a person who has no father. A woman is Al Kalalah if her father and husband both are dead.

In case of the verse under discussion, the Kalalah has no son as well.

Division of Property

In the following, I have explained relevant portions of the verse under discussion. It is the continuation of the explanation of Section-4 from serial 7 to 10, so relate as needed.

7. *"Allah directs about Al-Kalalah. If it is a man that dies leaving a sister but no son, she shall have half the inheritance."*

In this case, the deceased person does not have a son. His sister gets half of the Parents' Share. The rest of Parent's Share goes to the mother of the deceased person.

8. *"...If a woman, who left no son, her brother takes her inheritance."*

In this case, the deceased woman does not have a son. Her brother gets half of her Parents' Share. The rest of Parent's Share goes to her mother.

9. *"If there are two sisters, they shall have two-thirds of the inheritance;"*

It is a continuation of serial 7 that talked about one sister. Now, deceased man has two sisters.

In this case, her sisters get 2/3 of the Parents' Share. The rest of Parent's Share goes to the mother of the deceased person.

10. *"if there are brothers and sisters, the male having twice the share of the female."*

It is a continuation of serial 9 above. Here, 2/3 of the Parents' Share will be divided among brothers and sisters at the rate of 2:1.

Chapter 5 [Al Ma'idah / The Repast]

Aim of the Chapter: Living with the People of the Book and the Policies of Interaction.

Introduction

In Chapter-2 and Chapter-3, the Quran talked about Jews and Christians. In those chapters (surahs), the discussions were aimed to instruct the Guards (Al Muttaqin) to protect and expand the Ummah through struggle and warfare. In this chapter, the focus is on interaction. It outlines policies to deal with Jews and Christians.

The chapter was revealed after the treaty of Hudaibiyah. After the treaty, Prophet (pbuh) wrote letters to Roman, Persian, and Arab Emperors and Kings. Thus, Prophet (pbuh) looked beyond the Ummah, and the chapter was revealed.

The chapter confirms that the Torah is still acceptable to Allah for the Jews, and the Gospel is still acceptable to Allah for the Christians. The chapter calls People of the Books and Muslims to abide by the laws and compete in a race of virtues.

The Quran together with the acceptance of old divine Books highlights the drawbacks of Jews and Christians so that they accept the last Book. If a Jew or a Christian is convinced that Muhammad (pbuh) was the last Prophet, and the Quran is a divine Book, he/she must accept Islam; otherwise he/she may be considered as a Rejecter of Truth.

> "Those who deny God and His Messengers and wish to separate God from His Messengers saying, "We

believe in some but reject others" and wish to take a course midway, they are in truth unbelievers; and we have prepared for unbelievers a humiliating punishment." [Al Quran 4:150-151]

Structure of the Surah

The Surah is divided in four segments:

The Quran confirms the older divine books, but there are differences regarding food and cleanliness. These differences are discussed in the first segment. This segment makes marrying women from the People of the Book legal. It also advises being truthful as a witness in legal cases involving Jews or Christians.

Allah knew that many Jews would be living in Muslim Territories. So, the instructions and policies about them are given in the Second Segment.

Allah also knew that many Muslim would be living in Christian countries. So, the Muslims are advised in the Third Segment.

The Forth Segment concludes the Chapter by discussing the Salvation of Christians.

Flowchart of the Tafsir

Segment 1: General Instructions in respect of the People of the Book

Section 1 [Verse 1-2]: Maintaining Peace while moving for Hajj or Umrah

Section 2 [Verse 3-5]: Marrying woman from the People of the Book

Section 3 [Verse 6-7]: Way to be clean for Prayer
Section 4 [Verse 8-11]: Stand out firmly as a Just Witness
Section 5 [Verse 12-19]: People of the Book are called to accept Islam

Segment 2: Policies to deal with the Jews living in Muslim Territories

Section 6 [Verse 20-26]: A Rebellious People
Section 7 [Verse 27-37]: Punishment of Waging War and Spreading Mischief
Section 8 [Verse 38-40]: Punishment of Theft
Section 9 [Verse 41-50]: Judge according to the Revelation
Section 10 [Verse 51-63]: Guidance to take *Awliya* (Friends, Protectors, Helpers and Guides)
Section 11 [Verse 64-66]: Major drawbacks of the Jews
Section 12 [Verse 67-68]: Call them to join the Ummah
Section 13 [Verse 69]: A Policy of Merciful Allah
Section 14 [Verse 70-71]: Concluding with the Jews

Segment 3: Advice to the Muslims living in Christian Countries

Section 15 [Verse 72-77]: Major drawbacks of Christians
Section 16 [Verse 78-86]: Difference between Jews and Christians
Section 17 [Verse 87-88]: Do not make Lawful Food Unlawful
Section 18 [Verse 89]: Oath
Section 19 [Verse 90-93]: Intoxication and Gambling
Section 20 [Verse 94-98]: Affiliation to Kaaba
Section 21 [Verse 99-100]: Abundance of “Khabiss”

Section 22 [Verse 101-105]: Ask not Question and do not invent Rituals
Section 23 [Verse 106-108]: Bequest

Segment 4: Conclusion

Section 24 [Verse 109-119]: Salvation of Christians

Tafsir of the Surah

Segment-1
General Instructions in respect of the People of the Book

Section-1 of Chapter-5 **[Verse 1-2]: Maintaining Peace while moving for Hajj or Umrah**

O you who believe, fulfill obligations. Lawful unto you are all four-footed animals with the exceptions named. But animals of the chase are forbidden when you assume "Ihram" for "Hajj" or "Umrah" (pilgrimage). For Allah does command according to His will and plan.

O you who believe, violate not the sanctity of the symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house seeking of the bounty and good pleasure of their Lord. But when you finish the "Ihram" you may hunt and let not the hatred of some people in shutting you out of the Sacred Mosque lead you to transgression. Help you one another in righteousness and guarding but help you not one another in sin and transgression. And guard for the sake of Allah. Verily, Allah is strict in punishment.

Remarks:

In ancient times, many Christians lived in the Middle East. Often, caravans of Muslim pilgrims would move through their communities. A local man would not like an outsider hunting a wild beast from his territory. This hunting would cause resentment, and the local people would shut down the movement of the pilgrims through their area. Ultimately, it would lead Muslims into transgression.

Therefore, hunting animals during the pilgrimage (Hajj or Umrah) is forbidden after assuming Ihram. It should be noted that Ihram should be assumed from a mosque close to the pilgrim's home, as the Prophet (pbuh) assumed it from a mosque near Madinah.

Section-2 of Chapter-5 **[Verse 3-5]: Marrying Woman from the People of the Book**

Forbidden to you are: dead meat, blood, the flesh of swine, and that on which has been invoked the name of other than Allah; that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, that which has been eaten by a wild animal—unless you are able to slaughter it; that which is sacrificed on stone; also is the division by raffling with arrows—that is impiety. This day those who reject faith have given up all hope of your religion—yet fear them not but fear Me. This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger with no inclination to transgression; Allah is indeed Oft–forgiving, Most Merciful.

Remarks:

According to the above verses, all animals except swine are halal for Muslims. However, most Muslims follow the Sunnah. It is likely that the Tribe of Quraysh, including Prophet Muhammad (pbuh), had the habit of eating animals suggested in the Torah. The Prophet (pbuh) did not eat the reptile offered by Saifullah Khalid ibn al-Walid.

Though the formal law (Torah) came through Moses, it is likely that Abraham had similar food habits from Noah. These food habits probably passed down to the people of Quraysh through Ismail. Our Shariah regarding food is similar:

The Chapter-11 of Leviticus (Torah) gives the long list of animals that can be eaten. The chapter contains 47 verses, given below:

1 Yahweh spoke to Moses and Aaron and said to them,
2 "Speak to the people of Israel and say: 'Of all the animals on the earth these are the animals you may eat.

Animal

3 You may eat any animal that has divided hoofs, divided into two parts, and that also chews the cud.
4 You may not eat: the camel, because though it chews the cud, it does not have divided hoofs;

5 the rabbit, because though it chews the cud, it
does not have divided hoofs;
6 the hare, as well;
7 the pig, because though it has divided hoofs, it
does not chew the cud.
8 You must not eat the meat of such animals nor
their dead bodies; they are unclean for you.

Fish

9 Of all the creatures living in the water of the seas
and the streams you may eat any that have fins
and scales.
10 But all creatures in the seas or streams that do
not have fins and scales—whether among all the
swarming things or among all the other living
creatures in the water—you are to regard as
unclean.
11 And since you are to regard them as unclean,
you must not eat their meat; you must regard their
carcasses as unclean.
12 Anything living in the water that does not have
fins and scales is to be regarded as unclean by
you.

Birds

13 These are the birds you are to regard as unclean
and not eat because they are unclean: the
eagle,[a] the vulture, the black vulture,
14 the red kite, any kind of black kite,
15 any kind of raven,

16 the horned owl, the screech owl, the gull, any
kind of hawk,
17 the little owl, the cormorant, the great owl,
18 the white owl, the desert owl, the osprey,
19 the stork, any kind of heron, the hoopoe and the
bat.

Insect

20 “‘All flying insects that walk on all fours are to
be regarded as unclean by you.
21 There are, however, some flying insects that
walk on all fours that you may eat: those that have
jointed legs for hopping on the ground.
22 Of these you may eat any kind of
locust, katydid, cricket or grasshopper.
23 But all other flying insects that have four legs
you are to regard as unclean.
24 “‘You will make yourselves unclean by
these; whoever touches their carcasses will be
unclean till evening.
25 Whoever picks up one of their carcasses must
wash their clothes, and they will be unclean till
evening.

Keep Away

26 “‘Every animal that does not have a divided
hoof or that does not chew the cud is unclean for
you; whoever touches the carcass of any of them
will be unclean.

27 Of all the animals that walk on all fours, those
that walk on their paws are unclean for you;
whoever touches their carcasses will be unclean
till evening.
28 Anyone who picks up their carcasses must wash
their clothes, and they will be unclean till
evening. These animals are unclean for you.
29 "'Of the animals that move along the ground,
these are unclean for you: the weasel, the rat, any
kind of great lizard,
30 the gecko, the monitor lizard, the wall lizard,
the skink and the chameleon.
31 Of all those that move along the ground, these
are unclean for you. Whoever touches them when
they are dead will be unclean till evening.
32 When one of them dies and falls on something,
that article, whatever its use, will be unclean,
whether it is made of wood, cloth, hide or
sackcloth. Put it in water; it will be unclean till
evening, and then it will be clean.
33 If one of them falls into a clay pot, everything in
it will be unclean, and you must break the pot.
34 Any food you are allowed to eat that has come
into contact with water from any such pot is
unclean, and any liquid that is drunk from such a
pot is unclean.
35 Anything that one of their carcasses falls on
becomes unclean; an oven or cooking pot must be
broken up. They are unclean, and you are to
regard them as unclean.

36 A spring, however, or a cistern for collecting
water remains clean, but anyone who touches one
of these carcasses is unclean.
37 If a carcass falls on any seeds that are to be
planted, they remain clean.
38 But if water has been put on the seed and a
carcass falls on it, it is unclean for you.
39 "'If an animal that you are allowed to eat
dies, anyone who touches its carcass will be
unclean till evening.
40 Anyone who eats some of its carcass must wash
their clothes, and they will be unclean till
evening. Anyone who picks up the carcass must
wash their clothes, and they will be unclean till
evening.
41 "'Every creature that moves along the ground is
to be regarded as unclean; it is not to be eaten.
42 You are not to eat any creature that moves along
the ground, whether it moves on its belly or walks
on all fours or on many feet; it is unclean.
43 Do not defile yourselves by any of these
creatures. Do not make yourselves unclean by
means of them or be made unclean by them.
44 I am the LORD your God; consecrate
yourselves and be holy, because I am holy. Do not
make yourselves unclean by any creature that
moves along the ground.
45 I am the LORD, who brought you up out of
Egypt to be your God; therefore be holy, because
I am holy.
46 These are the regulations concerning animals,
birds, every living thing that moves about in the

water and every creature that moves along the ground.
47 You must distinguish between the unclean and the clean, between living creatures that may be eaten and those that may not be eaten.’”

Christians know the Laws as cancelled and eat everything they can, including pork (some of them do not eat pork as it is also forbidden in Bible).

Now, the Muslims have got it clear from the Quran that they can eat any meat they choose, except pork. Blood is also declared forbidden (haram) to eat. The verses emphasize the need for proper slaughtering to ensure the blood flows out from the carcass.

Some Christians kill animals by strangling, by a violent blow, by hitting on the head, or by goring with a horn or horn-like peg. These methods do not allow the blood to flow out completely. A Muslim man marrying a Christian woman should ensure that she slaughters the animal properly before cooking.

They ask you what is lawful to them? Say: lawful unto you are things good and pure, and what you have taught your trained hunting animals in the manner directed to you by Allah—eat what they catch for you, but pronounce the name of Allah over it, and guard for the sake of Allah; for Allah is swift in taking account.

Remarks:

There are two important points in the above verses, which need discussion:

- When Slaughtering is Excused
- Training of Hunting Animals

1. **When Slaughtering is Excused**

The above verses say, *"...eat what they catch for you, but pronounce the name of Allah over it…,"*

However, if a hunting animal kills a prey, the prey may die before it is slaughtered, causing the blood to clot in its body. In Chapter 2, blood is made haram. The verse is given below:

> "He has only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name has been invoked besides that of God..." [Al Quran 2:173]

In the following verse of this section, the matter of blood is adequately described, highlighting the need for proper slaughtering:

> "Forbidden to you are: dead meat, blood, the flesh of swine, and that on which has been invoked the name of other than God; that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death, that which has been eaten by a wild animal—unless ye are able to slaughter it..." [Al Quran 5:3]

If an animal is killed by strangling, a violent blow, a headlong fall, a wild animal, or goring, the blood does not flow out and gets clotted in the body, making the meat haram. Therefore, proper slaughtering is necessary.

But, *"...eat what they catch for you, but pronounce the name of Allah over it...,"* means that slaughtering is not required for animals hunted by trained animals. In ancient times, such hunting was a livelihood for many. The steppes of Arabia were full of birds, and people used to train falcons to hunt them. Allah is Merciful. He has kindly allowed us to eat what the hunting animals kill for us.

2. **Training of Hunting Animals**

The verses say: *"Say: lawful unto you are things good and pure, and what you have taught your trained hunting animals in the manner directed to you by Allah—eat what they catch for you, but pronounce the name of Allah over it..."*

There is an important point in the above part of the verses, "...in the manner directed to you by Allah...," which needs discussion:

I have discussed in Section 8 of Chapter 2 that other animals are genetically taught in the eggs or in their mother's wombs to do what they need to do. They cannot learn anything new after they are born.

But we find that some animals, like eagles, can be taught to assist in our hunting! These animals can be trained in a "special way" to follow a few commands. This "special way" is described in the verses as the

"manner of training": "...in the manner of training directed to you by Allah..." Allah has genetically programmed this "manner of training" into their brains. Thus, a bird can be trained for hunting, a horse can be trained for riding, but a zebra can never be trained.

Moreover, their learning process is significantly different from human learning.

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This day things good and pure are made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you) are chaste women who are believers, and chaste women from those who were given scripture—when you give them their due dowers and desire chastity, not lewdness, nor secret intrigues. If anyone rejects faith, fruitless is his work, and in the Hereafter, he will be in the ranks of those who have lost.

Remarks:

In this verse, chaste women from People of the Book (Bible) are made lawful to marry. Now, it is not desirable that one marries one of them and always remains in doubt to eat what she cooks. Therefore, their food is made halal.

This verse addresses food. If a Jew or a Christian offers cooked food, including cooked meat, and if it is good and pure in appearance, smell, and taste, it is considered halal. Note that some Christians eat pork, so it is important to clarify this before consuming any cooked meat.

Section-3 of Chapter-5 **[Verse 6-7]: Wudu and Tayyammum**

O you who believe, when you intend to offer as-salat wash your faces and your hands to the elbows; rub your heads and your feet to the ankles.

Remarks:

The procedure of making "Wudu" is described above.

Most Muslims wash feet to ankles with water. But the verse suggests to rub only. So, washing feet to ankles with water is not needed to make the wudu.

Moreover, if one wash without rubbing from feet to ankles, the wudu may remain incomplete (rubbing feet to ankles is a must).

If you are sided (Junuban), then purify yourself (fa-ittahharu).

Remarks:

A person is considered sided (Junuban) after having sexual intercourse followed by ejaculation. He has to purify himself by washing with water (taking bath is preferred), as it is said in the following verse:

> "O you who have believed, do not approach salat while you are intoxicated, until you know what you are saying; or sided *(Junuban)*, except passing a way, until you have washed / bathed *(taghtasilu)*…" [Al Quran 4:43]

Arabic “taghtasilu” can be translated as both “you have washed” / “you have bathed”. Therefore, if one cleans the unclean parts of one’s body by washing with water, it should be okay [The matter is discussed in Section-11 of Chapter-4 as well].

One can then make wudu as narrated in the verses under discussion and join the party (jamat) of as-salat.

But, if you are ill, or on a journey, or one of you come from the toilet or you had contact with women and not you find water then do *Tayyammum* with clean earth and rub therewith your faces and hands.

Remarks:

The purifying and the wudu are not required if one has done Tayyammum in one of above situations. The situations of Tayyammum are deliberately discussed in Section-11 of Chapter-4.

Allah does not wish to place you in a difficulty, but to make you clean and to complete His favor to you that you may be grateful.

Remarks:

The Quran does not mention anything as unclean except idolaters (Mushriks):

“O ye who believe! Truly the Idolaters (Mushrikuna) are unclean (najasun); so let them

not, after this year of theirs, approach the Sacred Mosque...” [Al Quran 9:28]

No substance is declared unclean in the Quran. If a speeding car splashes a bit of dirty fluid from the road, which may be a mixture of water, feces, urine, semen, normal blood, menstrual blood, and alcohol, and if the mixture spreads thoroughly on a pedestrian’s body, he should not stop going to the mosque; he can go and pray without washing his body.

The Quran does not mention any beast as unclean either, but some people remain anxious about the touch of dogs. According to the Quran, swine is haram to eat, but it is not declared unclean. Therefore, wearing shoes made from swine skin is permissible. The touch of a dog does not break one's wudu.

And call in remembrance the favour of Allah unto you and His covenant, which He ratified with you, when you said: "We hear, and we obey". And guard for the sake of Allah; for Allah knows well the secrets of your hearts.

Remarks:

There may be questions, such as: What the verses means by *“…and you find no water…”?* How far one should explore to find it?

The above verses discourage asking such question, as the verses mention: *"…you said: We hear, and we obey"*.

So, the policy is: hear and obey; do not ask question.

Jews asked questions and sought clarification on various matters. As a result, their religion became

difficult to follow, and many people abandoned it completely. Followings are a few lines from the Leviticus 15 (Torah) of Holy Bible that deal with the matter:

1 Yahweh spoke to Moses and Aaron; he said,
2 "Speak to the sons of Israel and say to them:
3 When a man has a discharge from his body, that discharge makes him unclean. The rules about his uncleanness are:
Whether his body allows the discharge to flow or whether it retains it, he is unclean.
4 Any bed the man lies on and any seat he sits on shall be unclean.
5 Anyone who touches his bed must wash his clothing and take a bath and will be unclean until evening.
6 Anyone who sits on a seat where the man has sat must wash his clothing and take a bath and will be unclean until evening.
7 Anyone who touches the body of a man so affected must wash his clothing and take a bath and will be unclean until evening.
8 If the sick man spits on someone who is clean, that person must wash his clothing and take a bath and will be unclean until evening.
9 Any saddle the sick man travels on will be unclean.
10 All those who touch any object that may be under him will be unclean until evening. Anyone who picks up such an object must wash his clothing and take a bath and will be unclean until evening.

11 All those whom the sick man touches without
washing his hands must wash their clothing and
take a bath and will be unclean until evening.
12 Any clay pot the sick man touches must be
broken and any wooden utensil must be rinsed.
13 When the man suffering from a discharge is
cured, he must allow seven days for his
purification. He must wash his clothing and take a
bath in running water and he will be clean.
14 On the eighth day he must take two turtledoves
or two young pigeons and come before Yahweh at
the entrance to the Tent of Meeting, and give
them to the priest.
15 The priest is to offer a sacrifice for sin with
one of them, and with the other a burnt offering.
So the priest will perform the rite of atonement
before Yahweh for the man's discharge.
16 When a man has a seminal discharge, he must
bathe his whole body with water and he shall be
unclean until evening.
17 Any clothing or leather touched by a seminal
discharge must be washed and it will be unclean
until evening.
18 When a woman has slept with a man, both of
them must take a bath and they will be unclean
until evening.
19 When a woman has a discharge of blood, and
blood flows from her body, this uncleanness of
her monthly periods shall last for seven days.
Anyone who touches her will be unclean until
evening.

20 Any bed she lies on will be unclean; any seat she sits on will be unclean.
21 Anyone who touches her bed must wash his clothing and take a bath and will be unclean until evening.
22 Anyone who touches any seat she has sat on must wash his clothing and take a bath and will be unclean until evening.
23 If there is anything on the bed or the chair on which she sat, anyone who touches it will be unclean until evening.
24 If a man sleeps with a woman who is unclean because of her monthly period, he shall be unclean for seven days. Any bed he lies on will be unclean.
25 If a woman has a flow of blood for several days outside her period, or if her period is prolonged, during the time this flow lasts she shall be unclean as during her monthly periods.
26 Any bed she lies on during the time this flow lasts will be unclean as during her monthly period. Any seat she sits on will be unclean; as it would be during her monthly periods.
27 Anyone who touches them will be unclean; he must wash his clothing and take a bath and will be unclean until evening.
28 When she is cured of her flow, she will let seven days pass; then she will be clean.
29 On the eighth day she is to take two turtledoves or two young pigeons and bring them to the priest at the entrance to the Tent of Meeting.

30 With one of them the priest is to offer a sacrifice for sin and with the other a burnt offering. This is the way in which the priest will perform the rite of atonement over her before Yahweh for the flow that made her unclean.
31 Make the sons of Israel aware of everything unclean, lest they die because of defiling the Tent of my presence among them.
32 Such is the law concerning a man with a discharge, anyone made unclean by a seminal discharge,
33 a woman unclean because of her monthly periods, a man or a woman with discharge, a man who sleeps with an unclean woman."

– Leviticus 15, Holy Bible

Now in the Quran, the easy way is prescribed. Thanks to Sahabah who did not ask questions. Thanks to Allah for His favour unto us.

However, if one is not satisfied, one may follow Torah (Holy Bible) to remain clean. There is no objection in following the Torah at times. Prophet Muhammad (pbuh) in one occasion judged according to the Torah when he ordered for "stoning to death" to the persons that committed illegal sexual acts. The Quran does not order for "stoning". It is ordered in Torah as under:

"then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the man

because he violated his neighbor's wife. So you shall purge the evil from your midst."

– Deuteronomy (Torah) 22:24, Holy Bible

However, there is doubt about following the Torah. Muhammad (pbuh) was one of the Prophets and could follow any revelation. But can we, as members of the Ummah of Prophet Muhammad (pbuh), follow it? It is likely that we are only to believe in those as divine revelations but should follow the Quran exclusively. If something is not mentioned in the Quran, it should be considered as forgiven by Allah.

Conclusion

Followings are discussed to conclude the Section.

1. **When wudu gets broken / nullified?**

To answer: the Quran does not say that wudu can be broken / nullified.

- So, touching, holding, kissing cannot nullify wudu.
- So, smoking, drinking, eating cannot nullify wudu.
- So, the sticking of dirty things, such as urine, stool, blood, etc., on the body and clothing cannot nullify wudu.
- So, holding or touching dog or swine cannot nullify wudu.
- So, the emission of pus or blood, and unintentional emission of gas, urine, or feces cannot nullify wudu. However, intentional emission of gas, urine, or feces

will mean answering of nature's call and will revive the condition of doing wudu. A person should redo wudu if the condition of doing wudu arises again. The conditions are as under:

- If a one loses one's sense for sleeping or any other reason, one's intention to perform the salat gets lost. If one wants to perform the salat after gaining the sense, one is to do wudu.
- If one has completed the salat and has got involved in another job so deeply that one has forgotten about the wudu (his intention of performing salat is gone), one has to do wudu if one wants to perform the salat again.
- If one answers the nature's call.
- If one is sided due to sexual intercourse and ejaculation *(Junuban).*

2. The points of confusion in washing

- The Quran does not give a list of unclean substances—no substance is unclean. If one's semen is sticking to one's wife's body, she can perform As-Salat without cleaning it, because semen is not unclean.

- If drops of urine or bits of feces bounce back and stick to the body, one need not to wash it, because these are not declared as unclean substances.

- If drops of urine comes out unintentionally, there is no need to wash, because the person is not coming from offices of nature.

> "O you who have believed, do not approach salat while you are intoxicated, until you know what you are saying; and sided (due to sexual intercourse followed by ejaculation / *junuban)*, except passing a way, until you have washed / bathed *(taghtasilu)*. And if you are ill, or on a journey, or one of you come after answering the call of nature, or you have been in contact with woman, and you find no water, perform *"Tayyammum"* with clean earth and rub therewith your faces and hands. For Allah does blot out sins and forgive again and again." [Al Quran 4:43]

Cleanliness has hardly anything to do with the religion. The Quran, in above verses, highlights the need of cleanliness for attending the assembly (jamat) of salat mainly.

4. Cleanliness of Clothing

A person should keep himself clean in general:

> "O thou wrapped up, arise and deliver thy warning! And thy Lord do thou magnify! And purify your clothing and avoid uncleanliness!"
> [Al Quran 74:1-5]

No substance is declared unclean in the Quran. So, nothing can make the clothing unsuitable for a religious ritual. The above verses only want that a person should

wear clean dress when he goes out from his house, especially when he starts from his house in the morning. The stain of clothing, if any, should be cleaned by washing.

Section-4 of Chapter-5 **[Verse 8-11]: Stand out firmly as a Just Witness**

O you who believe! Stand out firmly for Allah as just witnesses and let not the enmity and hatred of others make you avoid justice. Be just, that is next to guarding, and guard for the sake of Allah; for Allah is well acquainted with all that you do.

To those who believe and do deeds of righteousness, Allah has promised forgiveness and a great reward. Those who reject faith and deny our signs will be companions of Hell-fire.

O you who believe! Call in remembrance the favour of Allah unto you when certain men formed the design to stretch out their hands against you, but He held back their hands from you—so guard or the sake of Allah; and on Allah let Believers put their trust.

Remarks:

A Muslim should be a just witness, as the verses say: *Stand out firmly for Allah as just witnesses and let not the enmity and hatred of others make you avoid justice.*

They should not be worried about the conspiracy of Jews and Christians, as the verses say that Allah would hold back their hands: *O you who believe! Call in remembrance the favour of Allah unto you when certain*

men formed the design to stretch out their hands against you, but He held back their hands from you—so fear Allah; and on Allah let believers put their trust.

Section-5 of Chapter-5 **[Verse 12-19]: People of the Book are called to accept Islam**

Allah did aforetime take a covenant from the Children of Israel. And we appointed twelve captains among them. And Allah said: "I am with you if you establish Salat and give Zakat, believe in my apostles, honor and assist them, and loan to Allah a beautiful loan; verily I will wipe out from you your evils and admit you to Jannaat with rivers flowing from beneath. But if any of you after this resists faith, he has truly wandered from the path of rectitude."

But because of their breach of their covenant, We cursed them and made their hearts grow hard; they change the words from their places and have abandoned a good part of the message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook. Verily, Allah loves those who are kind.

From those too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them. So, we estranged them with enmity and hatred between the one and the other to the Day of Judgment. And soon will Allah show them what it is they have done.

Remarks:

The verses in the above paragraph highlight the religious divisions among Christians. Orthodox Christians are predominant in Russia, Protestants in America, and

Catholics in Europe and Africa mainly. The verses state, *"So, We estranged them with enmity and hatred between one and the other until the Day of Judgment."* Their alliances and actions, both in peace and in war, illustrate the reality of this verse.

O people of the Book! There has come to you our Apostle, revealing to you much that you used to hide in the Book and passing over much. There has come to you from Allah a light and a perspicuous Book wherewith Allah guides all who seek His good pleasure to ways of peace and safety, and leads them out of darkness by His will unto the light, guides them to a path that is straight.

Indeed, those are in blasphemy that say, "Allah is Christ the son of Mary". Say: "Who then has the least power against Allah if His will were to destroy Christ the son of Mary, his mother, and all every one that is on the earth? For to Allah belong the dominion of the Skies and Lands and all that is between. He creates what He pleases. For Allah has power over all things."

The Jews and the Christians say: "We are sons of Allah and His beloved." Say: "Why then does He punish you for your sins? Nay, you are but men—of the men He has created. He forgives whom He pleases, and He punishes whom He pleases; and to Allah belong the dominion of the Skies and Lands and all that is between, and unto Him is the final goal".

O People of the Book! Now has come unto you Our Apostle making clear unto you after the break in our apostles, lest you should say, "There came unto us no bringer of glad tidings and no Warner." But now has come unto you a bringer of glad tidings and a Warner. And Allah has power over all things.

Remarks:

In above verses, Jews and Christians are called to become Muslims; and four points have been highlighted as the reasons for becoming Muslims:

1. In the Old Testament, the words have been shifted from their places, and parts have been abandoned. And in the New Testament, parts have been forgotten.
2. It is blasphemous to call Christ Jesus, God.
3. They say, "We are sons of God". But Allah does not want to identify humans as His children.
4. The last Prophet (pbuh) has come with a complete Book. The words of the verses above indicate that it serves three functions:
    a. *Guides all who seek His good pleasure to ways of peace and safety.*
    b. *Leads them out of darkness by His will unto the light.*
    c. *Guides them to a path that is straight.*

Segment 2
Policies to deal with the Jews living in Muslim Territories

Section-6 of Chapter-5 **[Verse 20-26]: A Rebellious People**

Remember Moses said to his people: "O my people! Call in remembrance the favor of Allah unto you when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples. O my people! Enter the holy land which Allah has assigned unto you, and

turn not back, for then you will be overthrown to your own ruin."

They said: "O Moses! In this land are a people of great strength. Never shall we enter it until they leave it. If they leave, then shall we enter."

Among God-fearing men were two on whom Allah had bestowed His grace. They said, "Assault them through the gate; for when you are in, victory will be yours; and on Allah put your trust if you have faith."

They said, "O Moses," while they remain there, "never shall we be able to enter to the end of time. Go you and your Lord, and fight you two, while we sit here."

He said: "O my Lord! I have power only over myself and my brother, so separate us from this rebellious people!"

Allah said: "Therefore will the land be out of their reach for forty years, in distraction will they wander through the land, but sorrow you not over these rebellious people."

Remarks:

Jews are an Arab clan but descendants of Noah who most likely was a blue-eyed man from the area of Black Sea. Most likely, after the flood, he settled in Iraq (in the area of Nineveh) where his descendants flourished. Gradually, many of them moved towards Babylon.

Nimrod, the King of Babylon, was great grandson of Noah. During his time, Abraham moved from Babylon to Canaan. It happened around 1900 to 2300 years before the birth of Christ. Abraham too was a descendant of Noah.

Later, a grandson of Abraham, Jacob, moved to Egypt. In course of time, his children became a big

community. Chapter 12 (Surah Yusuf) narrates how he and his sons settled in Egypt.

Moses brought them out from Egypt around 1300 years before the birth of Christ. But they could not settle for the reason described in above verses. They were a rebellious people. They worshipped the cow and later denied to fight for the land.

After the death of Moses, they defeated the opposition under the leadership of Joshua and settled in Canaan (Palestine). However, they were not allowed by God to form a state.

More than hundred years passed peacefully, and they started praying to God to form a state. Finally, God allowed put Saul as the King over them. The statehood survived for several hundred years.

Their land was centered by Mighty Empires such as Assyrian Empire in the North, Persian and Medo-Persian Empires in the East, Egyptian Empire in the South, and Greek / Roman Empires in the west. The end result of statehood was: 10 Tribes lost, 2 Tribes survived hiding among the people of other races. As the time passed, they became hopeless of having a state.

From flimsy historical references, it reveals that Moses settled some Jews in Madinah. Obviously, Moses wanted them to receive the Last Prophet (pbuh). But when the Last Prophet (pbuh) came after about 1800 years, many of them opposed him. So, they were evicted from Madinah. About eight hundred of them were killed in the process of eviction. For one more time they toppled the plan of Moses.

However, Jews are Children of Abraham and a nation of many Prophets. Allah often forgives them and uses

them even in their negative drives. Due to the presence of Jews, the Arabs of Madinah knew that the Last Prophet (pbuh) would come to their city. So, the Arabs of Madinah were proactive to receive him. In addition, they had idea about monotheistic religion. And the verses related to the People of the Book could be revealed in practical scenario. Finally, the eviction of Jews strengthened new Muslims economically and politically.

Their Promised Land extends from the Nile to the Euphrates. Prophet Muhammad (pbuh) instructed that they should not be allowed in the Arabian Peninsula, which extends up to the line joining the tip of the Red Sea and the tip of the Persian Gulf. Therefore, they are supposed to live in the Promised Land, excluding the Arabian Peninsula, without establishing a government.

Many of them lived safely in Arab countries for hundreds of years. The Quran discusses the Jews so extensively that a Muslim may know more about them than about neighboring tribes. This creates a subconscious bond. A Muslim might view a Jew with suspicion but he would never attack him unless physically provoked.

In the 19th century, the Jews had no state. Some sought to establish a homeland in and around Jerusalem, but the Ottoman Sultan did not allow it. During the First World War, the Ottomans lost the Arab lands to Britain and France, who then identified Palestine as the land for the Jews. However, many Jews were reluctant to move to this barren land, as most had been living in the prosperous cities of Europe for hundreds of years.

During the Second World War, Hitler forced them out of Europe, and they began arriving in Palestine in large

numbers. Initially, Muslims welcomed them, but as tensions escalated, several Arab leaders fled Palestine. Many Muslims were evicted, and many of them settled in Muslim lands instead of settling on unclaimed / purchased land. They maintained a low-intensity rivalry to keep the Arab migration alive.

However, the Jews are meant to live in the Middle East (except in the Arabian Peninsula), where many have lived for hundreds of years. Therefore, the policies concerning them are discussed in this part.

Section-7 of Chapter-5 **[Verse 27-37]: Punishment of Waging War and Spreading Mischief**

Recite to them the truth of the story of the two sons of Adam. Behold! They each presented a sacrifice. It was accepted from one, but not from the other. The latter said, "Be sure I will slay you". "Surely," said the former, "Allah does accept of the sacrifice of those who are righteous. If you do stretch your hand against me, to slay me, it is not for me to stretch my hand against you to slay you; for I do fear Allah, the Cherisher of the universes. For me, I intend to let you draw on yourself my sin as well as yours; for you will be among the companions of the fire, and that is the reward of those who do wrong."

The soul (nafs) of the other led him to the murder of his brother—he murdered him and became one of the lost ones.

Then Allah sent a raven, who scratched the ground to show him how to hide the dead body of his brother. "Woe is me!" said he, "Was I not even able to be as this raven and to hide the dead body of my brother?" Then he became full of regrets.

On that account, We ordained for the Children of Israel that if any one slew a person, unless it be for murder or for spreading mischief in the land, it would be as if he slew the whole mankind; and if any one saved a life, it would be as if he saved the life of the whole mankind. Then, although there came to them our apostles with clear signs, yet, even after that many of them continued to commit excesses in the land.

The recompense of those who wage war against Allah and His Apostle, and do mischief in the land is execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land—that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter, except for those who repent before they fall into your power; in that case, know that Allah is Oft–forgiving, Most Merciful.

O you who believe! Guard for the sake of Allah, and seek towards Him the means *(wasilata),* and strive in His cause that you may prosper.

As to those who reject Faith, if they had everything on earth and twice repeated to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them; theirs would be a grievous penalty. Their wish will be to get out of the Fire, but never will they get out from there—their penalty will be one that endures.

Remarks:

The Jews have reasons to be jealous of Muslims. Their sacrifice on the Temple Mount is stopped, but Muslim's sacrifice thousands of camels and goats in every Hajj. Muslims also sacrifice themselves in the Jihad. Each Muslim is ready to die in the cause of Allah like Ismail was ready to be sacrificed.

But the Jews are not to compete positively. Many of them conspire, spread mischief in the land, and wage war.

If Jews living in a Muslim territory wage war against Muslims or spread mischief in the land, their punishment, as stated in the verses above, will be execution, crucifixion, the cutting off of hands and feet on opposite sides, or exile from the land.

It is important to mention that these punishments do not apply to Hypocrites acting against Islamic leadership. The punishment for Hypocrites is mentioned in Section-19 of Chapter-4: If the Highest Islamic leadership identifies the Hypocrites and declares war against them, they may be killed wherever they are found. Once the war is over (when Islamic leadership has ended the conflict), there is no punishment for hypocrisy.

Section-8 of Chapter-5 **[Verse 38-40]: Punishment of Theft**

As to the thief, male or female, cut off his or her hands—a punishment by way of example from Allah for their crime; and Allah is Exalted in Power. But, if the thief repents after his crime and amends his conduct, Allah turns to him in forgiveness; for Allah is Oft–forgiving, Most Merciful. Know you not that to Allah belongs the dominion of the Skies and Lands? He punishes whom He pleases, and He forgives whom He pleases; and Allah has power over all things.

Remarks:

There is a reason why the 'Punishment of Theft' is discussed here: This chapter provides policies for the People of the Book living in Muslim territories. In the

next section, the People of the Book are permitted to follow the Torah in their judgments, allowing them to establish their own courts in Muslim territories. Before granting this permission, the law regarding theft is outlined, indicating that in cases of theft, the punishment described in this section will also apply to the People of the Book. Otherwise, there would be a grave disparity: a Muslim committing theft would lose his hand, while a Jew committing the same crime would not, despite both living in the same land. It is worth noting that the Torah does not mandate the cutting off of hands:

> "A thief must certainly make restitution, but if he has nothing, he must be sold to pay for his theft."
> - Exodus (Torah) 22:3

> "...He must return what he has stolen ...He must make restitution in full and add a fifth of the value of it..."- Leviticus (Torah) 6:4

A judge may choose not to punish a thief if he is convinced that the thief has repented and will not steal again, as the verses under discussion state: *"But if the thief repents after his crime and amends his conduct, Allah turns to him in forgiveness; for Allah is Oft-Forgiving, Most Merciful."* In this context, the thief is repenting after the crime, not after the punishment. Therefore, if the thief is genuinely repentant and the judge is convinced of this, the judge should presume that God has forgiven the thief and refrain from imposing punishment.

However, if the thief steals again later, the judge has no reason to believe the repentance was genuine and should impose the appropriate punishment.

The verses do not specify from where the hand should be cut; this should be determined by the judge based on the severity of the offense. The judge may order a cut from the tip of a finger, the wrist, the elbow, or wherever he deems appropriate.

However, Muslims traditionally follow the Hadith and cut hands from the wrists in all cases. This practice should be reconsidered because we do not have detailed knowledge of the specific case dealt with by the Prophet (pbuh). It is possible that the thief did not repent, or that the Prophet (pbuh) was not convinced of the thief's repentance as being genuine.

Therefore, the Quran should be followed, not the Hadith. The Quran provides judges with sufficient flexibility regarding the punishment.

Section-9 of Chapter-5 **[Verse 41-50]: Judge According to the Revelation**

O Apostle! Let not those who hurry to fall into disbelief grieve you—among those who say, "we believe," with their lips but whose hearts have no faith (Hypocrites).

And of the Jews are men who listen much and eagerly to lies—will listen to others who have never come to you. They change the words from their times and places. They say, "If you are given this, take it, but if not, beware!"

And whomsoever Allah wants to put in *al-fitna*, you can do nothing for him against Allah. For such, it is not Allah's

will to purify their hearts. For them, there is disgrace in this world and in the Hereafter a heavy punishment.

Listen to falsehood to devour anything forbidden. If they do come to you, either judge between them, or decline to interfere. If you decline, they cannot hurt you in the least. If you judge, judge in equity between them; for Allah loves those who judge in equity.

But why do they come to you for decision when they have law before them; therein is the command of Allah—yet, even after that they would turn away; for they are not people of Faith. It was We who revealed the law; therein was guidance and light; by its standard have been judged the Jews by the Prophets who bowed to Allah's will, by the Rabbis and the Doctors of Law; for to them was entrusted the protection of Allah's Book and they were witnesses thereto.

Therefore, fear not men, but fear me and sell not my verses for a miserable price. And whosoever does not judge by what Allah has revealed such are the Disbelievers.

We ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal; but if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by what Allah has revealed, they are Wrongdoer.

Remarks:

The Jews should judge by the laws revealed to them.

In the Muslim territories, they may have separate courts to Judge according to the Torah. Hazrat Omar allowed the Jews to have separate Court in Jerusalem.

And in their footsteps, We sent Jesus, the Son of Mary, confirming the Law (Torah) that had come before him. We sent him the Gospel; therein was guidance and light, and confirmation of the Law (Torah) that had come before him—a guidance and an admonition for the Guards. Let the People of the Gospel judge by what Allah has revealed therein. If any do fail to judge by what Allah has revealed, they are those who rebel.

Remarks:

Christians should judge according to the Gospel and Torah. So, the Christians living in Muslim Territories may have their own Courts.

To you We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety. So, judge between them by what Allah has revealed and follow not their vain desires diverging from the truth that have come to you.

To each among you we have prescribed a law and an open way. If Allah had so willed, He would have made you a single people—but to test you in what He has given you. So, strive as in a race in all virtues; the goal of you all is to Allah; it is He that will show you the truth of the matters in which you dispute.

And this: Judge you between them by what Allah has revealed and follow not their vain desires, but beware of them, lest they beguile you from any of that which Allah has sent down to you. And if they turn away, be assured that for some of their crime, it is Allah's purpose to punish them; and truly most men are rebellious.

Do they then seek judgment of ignorance? And who is better in judgment than Allah for a people who have firm faith.

Remarks:

If a Jew or a Christian is judged in a Muslim court, he should be judged according to the Quran.

Section-10 of Chapter-5 **[Verse 51-63]: Guidance to take *Awliya* (Friends, Protectors, Helpers and Guides)**

O you who believe, take not the Jews and the Christians as awliya—they are but awliya to each other. And he among you that turns to them is of them. Verily, Allah guides not a people unjust. Those in whose hearts are a disease you see how eagerly they run about among them, saying: "We do fear lest a change of fortune bring us disaster." Ah! Perhaps Allah will give victory or a decision according to His will. Then will they repent of the thoughts, which they secretly harbored in their hearts. And those who believe will say: "Are these the men who swore their strongest oaths by Allah that they were with you?" All that they do will be in vain, and they will fall into ruin.

O you who believe, if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him—lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never fear of the blame of the blamers; that is the grace of Allah, which He will bestow on whom He pleases. And Allah encompasses all, and He knows all things.

Your *wali* (a friend, protector, helper and guide) is Allah, His Apostle, and the Believers those who establish Salat and give Zakat, and they bow down humbly. As to those who turn to Allah, His Apostle, and the Believers; it is the fellowship of Allah that must certainly triumph.

O you who believe, take not as awliya those who take your religion for a mockery or sport, whether among those who received the scripture before you or among those who reject faith, but guard for the sake of Allah if you have faith. When you proclaim your call to salat, they take it as mockery and sport; that is because they are a people without understanding.

Say: "O people of the Book! Do you disapprove of us for no other reason than that we believe in Allah and the revelation that has come to us and that which came before, and that most of you are rebellious and disobedient?" Say, "Shall I point out to you something much worse than this regarding the recompense from Allah—those who incurred the curse of Allah and His wrath, those of whom He transformed into apes and swine, those who worshipped *Taghut* (Power); such are worse in rank and far more astray from the even path!"

When they come to you, they say: "We believe," but in fact, they enter with a mind against Faith, and they go out with the same; but Allah knows fully all that they hide.

And you see many of them hurrying toward sin and transgression and eating illegal things. Evil indeed are the things that they do. Why do not the Rabbis and the Doctors of Law forbid them from their uttering sinful words and eating things forbidden? Evil indeed are their works.

Section-11 of Chapter-5 **[Verse 64-66]: Major Drawbacks of Jews**

The Jews say: "Allah's hand is tied up." Be their hands tied up, and be they accursed for what they utter. Nay, both His hands are widely outstretched. He gives and spends as He pleases. But the revelation that come to you from Allah increases in most of them their obstinate rebellion and blasphemy. Among them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah does extinguish it. And they strive to do mischief on earth; and Allah loves not those who do mischief.

If only the People of the Book had believed and guarded, We should indeed have blotted out their iniquities and admitted them to Jannaati-Naimi. If only they had stood fast by the Torah, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course, but many of them follow a course that is evil.

Section-12 of Chapter-5 **[Verse 67-68]: Call them to join the Ummah**

O Apostle! Proclaim the (message), which has been sent to you from your Lord. If you did not, you would not have fulfilled and proclaimed His mission. And Allah will defend you from men. Verily, Allah guides not those who reject Faith.

Say: "O People of the Book, you have no ground to stand upon unless you stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." Verily, that which has been sent down to you from your Lord increases in

most of them obstinate rebellion and disbelief. But sorrow you not over people without Faith.

Remarks:

The Prophet (pbuh) was instructed through the verses above to preach to the People of the Book as well, in order to fulfill the Prophetic mission.

Section-13 of Chapter-5 **[Verse 69]: A Policy of Merciful Allah**

Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, and the Christians—any who believe in Allah and the Last Day and work righteousness, on them shall be no fear, nor shall they grieve.

Remarks:

For selecting the people for paradise (Jannaat) this is the basic policy of Allah: *"...any who believe in Allah and the Last Day and work righteousness, on them shall be no fear, nor shall they grieve."*

Section-14 of Chapter-5 **[Verse 70-71]: Concluding with the Jews**

We took the covenant of the Children of Israel and sent them apostles. Every time there came to them an apostle—with what they themselves desired not—some they called impostors, and some they slay. They thought there would be no trial, so they became blind and deaf. Yet Allah turned to

them, yet again many of them became blind and deaf. But Allah sees well all that they do.

Segment-3
Advice to the Muslims living in Christian Countries

Christianity is spread in many countries of the world. Following verses make the Muslims aware of their condition and instruct accordingly.

Section-15 of Chapter-5 **[Verse 72-77]: Major drawbacks of Christians**

They do blaspheme who say: "Allah is Christ (Messiah)." But said Christ: "O Children of Israel worship Allah, my Lord and your Lord; whoever joins other gods with Allah, Allah will forbid him the Jannaat, and the Fire will be his abode. For the wrongdoers, there will be no one to help."

They do blaspheme who say: God is one of three in a Trinity; for there is no God except one God. If they desist not from their word, verily a grievous penalty will befall the blasphemers among them. Why turn they not to Allah and seek His forgiveness? For Allah is Oft-forgiving, Most Merciful.

Christ, the son of Mary, was no more than an apostle; many were the apostles that passed away before him. His mother was a woman of truth. They had both to eat their food. See how Allah does make His signs clear to them; yet see in what ways they are deluded away from the truth!

Say: "Will you worship besides Allah something, which has no power either to harm or benefit you? But Allah! He it is that hears and knows all things."

Say: "O People of the Book, exceed not in your religion the bounds trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, who misled many and strayed from the even way.

Remarks:

Christians call Jesus God. And some of them believe in the Trinity. It makes their Faith imperfect. Anybody who has something to worship beside Allah is heading to hell.

Section-16 of Chapter-5 **[Verse 78-86]: Difference between Jews and Christians**

Those among the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, son of Mary. That was because they disobeyed and were ever transgressing beyond bounds. They used not to forbid one another from *Al-Munkar* (wrong-doing / evil-doing / disbelief / polytheism / sins), which they committed. Vile indeed was what they used to do.

You see many of them turning in friendship to the Unbelievers. Evil indeed is that which their souls have sent forward before them. For that Allah's wrath fell upon them, and in torment they will abide. If only they had believed in Allah, in the Apostle, and in what have been revealed to him, never would they have taken them for friends and protectors. But most of them are rebellious wrongdoers.

Strongest among men in enmity to the Believers you will find the Jews and Pagans, and nearest among them in love to the Believers you will find those who say, "We are Christians" because among these are men devoted to learning

and men who have renounced the world, and they are not arrogant. And when they listen to the revelation received by the Apostle; you will see their eyes overflowing with tears, for they recognize the truth. They pray: "Our Lord, we believe; write us down among the witnesses. And why should we not believe in Allah and the truth, which has come to us? And we wish that our Lord to admit us to the company of the righteous?" So, because of what they said, Allah rewarded them with Jannaat with rivers flowing from underneath; their eternal home. Such is the recompense of those who does good. But those who reject Faith and belie our verses, they shall be companions of Hell-fire.

Section-17 of Chapter-5 **[Verse 87-88]: Do not make Lawful Food Unlawful**

O you who believe make not unlawful the good things, which Allah has made lawful for you, but commit no excess; for Allah loves not those given to excess. Eat of the things, which Allah has provided for you, lawful and good; and guard for the sake of Allah, in Whom you believe.

Remarks:

A Muslim living in a Christian country should not show abhorrence toward their food. All animals except swine are Halal for Muslims.

Section-18 of Chapter-5 **[Verse 89]: Oath**

Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate

oaths—for expiation feed ten indigent persons on a scale of the average for the food of your families, or clothe them, or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths you have sworn. But keep to your oaths. Thus, does Allah make clear to you His signs that you may be grateful.

Remarks:

The oath that has been sworn should be honored, even if it favors a Christian individual, organization, or country. If a man fails to keep the oath, he need to pay the expiation as described above.

Section-19 of Chapter-5 **[Verse 90-93]: Intoxication and Gambling**

O you who believe! Intoxicants and gambling, stones and arrows are an abomination of Satan's handwork; eschew such that you may prosper. Satan's plan is to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from salat; will you not then abstain?

Remarks:

Christian countries are full of bars and casinos. A Muslim living in a Christian country should not engage in drinking or gambling. The people of Madinah stopped drinking after the revelation of the verses mentioned above. However, the verses forbid the drinking of wine but do not explicitly declare it haram.

The prohibition was introduced gradually, with initial restrictions imposed through the following verses:

> "O ye who believe, approach not prayers with a mind befogged, until ye can understand all that ye say…" [Al Quran 4:43]

> "They ask thee concerning wine and gambling. Say: "In them is great harm, and some profit for men, but the harm is greater than the profit…"
> [Al Quran 2:219]

Therefore, a new Muslim with a prior habit of drinking wine may gradually stop drinking over a period of several years. A bottle of beer containing 3 to 5 percent alcohol, or a small amount of wine, does not intoxicate a person to the extent that he cannot understand what he is saying. A new Muslim can still pray after consuming such quantities of alcohol.

Obey Allah and obey the Apostle, and beware; if you do turn back, know you that it is Our Apostle's duty to proclaim in the clearest manner.

Remarks:

The Sahabah were focused on establishing Islam. It is likely that the Prophet (pbuh) had been hoping for the revelation of verses prohibiting the drinking of wine so that no time would be wasted in drunkenness. Therefore, the verses above remind the followers to obey the Prophet (pbuh). If a Prophet forbids something, it becomes haram

for the followers. The Sahabah immediately stopped drinking.

Not on those who believe and do the good deeds any sin for what they eat when: that they guard and they believe and they do good deeds—then they guard and believe—then they guard and do good—and Allah loves the good-doers.

Remarks:

A new Muslim who had the habit of drinking wine should try his best to avoid it. However, if he does drink, there is no sin according to the above verses, as long as he fears Allah, believes, and does good deeds.

If he drinks again, he should once again fear Allah and believe.

If he drinks yet again, he should again fear Allah and do good deeds.

Finally, a person should train his child in the way of Islam so that he never drinks a drop of alcohol, as it is strictly forbidden in the verses under discussion. A Muslim by birth should never drink.

Section-20 of Chapter-5 **[Verse 94-98]: Affiliation to Kaaba**

O you who believe, Allah will certainly make a trial of you with something in the game that is well within the reach of your hands and your lances that Allah may test him who fears Him unseen—any who transgresses thereafter will have a grievous penalty.

O you who believe, kill not game while you are in a state of *Ihram*. If any of you does so intentionally, the compensation is an offering brought to the Kaaba of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or for expiration, he should feed poor persons or its equivalent in fasts that he may taste of the penalty of his deed. Allah forgives what is past; for repetition, Allah will exact from him the penalty; for Allah is Exalted and Lord of Retribution.

Lawful to you is the pursuit of water-game and its use for food for the benefit of yourselves and those who travel, but forbidden is the pursuit of land-game as long as you are in the sacred precincts or in pilgrim garb; and guard for the sake of Allah, to Whom you shall be gathered back.

Allah made the Kaaba the sacred house, an asylum of security for men, as also the sacred months, the animals for offerings, and the garlands that mark them that you may know that Allah has knowledge of what is in the Skies and on Lands, and that Allah is well acquainted with all things. Know you that Allah is strict in punishment and that Allah is Oft-forgiving, Most Merciful.

Remarks:

A Muslim should visit the Kaaba at least once in their lifetime. The Kaaba is the spiritual center of the Muslim Ummah. When traveling to the Kaaba, one should not hunt land animals, as it would disturb the locals and foster hatred and enmity. However, hunting aquatic animals is permitted.

Section-21 of Chapter-5 **[Verse 99-100]: Abundance of *Khabiss***

The duty of Apostle is nothing but to convey, but Allah knows all that you reveal and you conceal. Say, "Not equal are *Khabiss* (evil person, thing, deed, belief, etc.) and *al-Tayyib* (good person, thing, deed, belief, etc.) even though the abundance of *Khabiss* may please you. So, guard for the sake of Allah, O you that understand, in order that you may prosper."

Remarks:

There are many things that look good, but are *Khabiss* in reality. A dazzling city, praised by all, may be full of *Khabiss*.

Abundance of the *Khabiss* may please one, but one should not forget that in the real life the *Khabiss* is not better than the *Tayyib* that may even look poor and humble.

Section-22 of Chapter-5 **[Verse 101-105]: Ask not Question and do not invent Rituals**

O you who believe! Ask not questions about things which if made plain to you, may cause you trouble. But if you ask about things when the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that; for Allah is Oft–forgiving, Most Forbearing. Some people before you did ask such questions, and on that account lost their faith.

Remarks:

In this respect, one may recall the story of the cow narrated in Chapter 2. The Jews could have sacrificed any cow, but by asking questions about its qualities, they made the cow rare. Finally, they had to find it and purchase at a high price.

Muslims are advised not to ask unnecessary questions—if something is not mentioned in the Quran, it is because Allah has forgiven it.

It was not Allah who instituted a slit-ear she-camel or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work. It is blasphemers who invent a lie against Allah, but most of them lack wisdom.

When it is said to them: "Come to what Allah has revealed; come to the Apostle." They say: "Enough for us are the ways we found our fathers following." What! Even though their fathers were void of knowledge and guidance? O you who believe, guard your own souls. If you follow guidance, no hurt can come to you from those who stray. The goal of you all is to Allah; it is He that will show you the truth of all that you do.

Section-23 of Chapter-5 **[Verse 106-108]: Bequest**

O you who believe, when death approaches any of you, (take) witnesses among yourselves when making bequests two just men of your own, or others from outside if you are in journey through the earth and the chance of death befalls you. If you doubt, detain them both after salat, and let them both swear

by Allah: "We wish not in this for any worldly gain; even though the (beneficiary) be our near relation, we shall hide not the evidence before Allah; if we do, then indeed the sin be upon us."

But, if it gets known that these two were guilty of the sin, let two others stand forth in their places; nearest in kin from among those who claim a lawful right. Let them swear by Allah: "We affirm that our witness is truer than that of those two, and that we have not trespassed, for then indeed we should be of the wrong-doers."

That should make it closer that their testimony would be in its true shape, or else they would fear that (other) oaths would be admitted after their oaths. And guard for the sake of Allah and listen. And Allah guides not a people who are “Al-Fasiqun” (rebellious, disobedient, and defaulters).

Remarks:

In Section-5 of Chapter-4, the Quran outlines the rules of inheritance, specifying the shares for sons, daughters, wives, and parents. If a Muslim lives in a land governed by Islamic law, making a bequest is not necessary. However, if one resides in a place where Islamic law is not enforced, creating a bequest may be required. The bequest should follow the guidance provided in Section-5 of Chapter-4 of the Quran; otherwise, it could be sinful, as the person is not upholding Islam within their family. However, some deviation is allowed, such as giving a larger share to a poor son compared to a rich son.

Segment 4
Conclusion

Section-24 of Chapter-5 **[Verse 109-119]: Salvation of Christians**

One day Allah will gather the apostles together, and ask: "What was the response you received?" They will say, "We have no knowledge; it is You Who know in full all that is hidden."

Then Allah will say, "O Jesus the son of Mary! Recount My favour to you and to thy mother. Behold! I strengthened you with Holy Soul (Ruhul-Quddus) so that you did speak to the people in childhood and in maturity. Behold! I taught you the Book and wisdom, the Law and the Gospel. And behold, you make out of clay as it were the figure of a bird by My leave, and you breathe into it, and it becomes a bird by My leave; and you heal those born blind and the lepers by My leave; and behold, you bring forth the dead by My leave.

And behold! I did restrain the Children of Israel from you when you did show them the clear Signs and the unbelievers among them said, "This is nothing but evident magic".

And behold! I inspired the disciples to have faith in Me and Mine Apostle. They said, "We have faith and bear witness that we bow to Allah as Muslims".

Behold! The disciples said, "O Jesus the son of Mary! Can your Lord send down to us a table spread (with food) from heaven?"

Jesus said, "Guard for the sake of Allah if you have faith." They said, "We only wish to eat thereof and satisfy our hearts and to know that you have indeed told us the truth, and that we ourselves may be witnesses to the miracle."

Jesus the son of Mary said, "O Allah our Lord! Send us from heaven a table set that there may be for us—for the first and the last of us—a solemn festival and a sign from you; and provide for our sustenance, for you are the best Sustainer."

Allah said, "I will send it down unto you. But if any of you after that resist faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples."

And behold! Allah will say: "O Jesus the son of Mary! Did you say unto men, worship me and my mother as gods, in derogation of Allah?"

He will say: "Glory to You, never could I say what I had no right. Had I said such a thing, you would indeed have known it. You know what is in my heart though I do not know what is in Yours. Truly, You, only You are the All-Knower of all that is hidden. Never I said to them aught except what You did command me to say to wit, “Worship Allah, my Lord and your Lord,” and I was a witness over them while I dwelt among them; when You did take me up, You was the Watcher over them, and You are a witness to all things. If You do punish them, they are Your servant; if You do forgive them, You are the Exalted in power, the Wise."

Allah will say: "This is a day on which the truthful will profit from their truth; theirs are gardens with rivers flowing from beneath—their eternal Home. Allah is well-pleased with them, and they with Allah. That is the great salvation. To Allah does belong the dominion of the Skies and Lands and all that are therein, and it is He Who has power over all things.

Remarks:

The above verses suggest that Jesus will not disown those who worship him and his mother as gods. Instead, Jesus will request their salvation, saying: *"If You punish them, they are Your servants; if You forgive them, You are the Exalted in power, the Wise."*

Whether Allah forgives them is not specified in these verses.

Therefore, it is not justified to say that Catholics and those with similar beliefs are not followers of the original Jesus—they are followers of Jesus, the son of Mary, but they have deviated from his true teachings.

Chapter 6 [Al An'am / The Cattle]

Aim of the Chapter (Surah): To highlight the Furqan's Way of Preaching Islam

Introduction

The chapter (surah) narrates why we need guidance: we have another determined term of life. Once the message of guidance has arrived, those who reject it may face destruction, as did some peoples of the past.

The chapter discusses the taboo practices and wrongful sacrifices promoted by so-called religious leaders and corrupt politicians to mislead people from the true path. These corrupt influences must be removed through struggle, enabling people to safely accept the Truth and follow the Straight Path.

The verses teach the method of preaching Islam through struggle and warfare.

Throughout the chapter, the verses introduce us to Allah.

Structure of the Chapter

The chapter is divided in four segments:

The First Segment highlights the importance of the afterlife.

The Second Segment discusses the preaching strategy and gives the guidance.

The Third Segment talks about the people that counter the preaching.

The Fourth Segment highlights Islam as the religion that was preached by the Prophets of all times. It calls People of the Book to follow.

The Segments and Sections are given below:

Flowchart of the Tafsir

Segment 1: The Universe has another Determined Term

Section 1 [Verse 1-4]: Another Determined Term

Segment 2: The Preaching Strategy of the Furqan

Section 2 [Verse 5-6]: Deriving Lessons from the Previous Generations
Section 3 [Verse 7-9]: The Miracle does not work in real sense; learn through Observations and Analyses (the Environment of Test is maintained by God)
Section 4 [Verse 10-19]: Call of Truth and Standpoint of Prophet (pbuh)
Section 5 [Verse 20-32]: Kinds of people Prophet (pbuh) was confronting
Section 6 [Verse 33-37]: Prophet Muhammad (pbuh) was not given any Miraculous Power / Sign
Section 7 [Verse 38-47]: Calamities and Sufferings do not soften a people
Section 8 [Verse 48-58]: Obligations of Prophet (pbuh) and Suggested Stand
Section 9 [Verse 59]: Fate and the Central Computer of the Universes / CCU (Main Discussion)
Section 10 [Verse 60-67]: Human Soul (Main Discussion)

Section 11 [Verse 68-70]: Negative discussion about the Verses
Section 12 [Verse 71-73]: Allah's Guidance is the Guidance
Section 13 [Verse 74-94]: Home of Ummah and the Mother of Cities (Main Discussion)
Section 14 [Verse 95-106]: Who is Allah
Section 15 [Verse 107-114]: Concluding Segment-2

Segment 3: The People that counter the Preaching of Islam; their ways and counter-measures

Section 16 [Verse 115-122]: A Check to the Wicked Leaders
Section 17 [Verse 123-135]: Wicked Leader and Possession by Satan Jinns
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Segment 4: Islam is the Religion of Abraham

Section 19 [Verse 146-147]: Difference of the Quran in respect of Halal Food
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Section 23 [Verse 158-164]: Those that divide the Religion
Section 24 [Verse 165]: Some people are given more just to Test.

Tafsir of the Surah

Segment-1

The Universe has another Determined Term

Section-1 of Chapter-6 **[Verse 1-4]: Another Determined Term**

Praise be to Allah Who created the "Skies and Lands" (this universe) and made the Darkness and the Light. Yet those who reject Faith hold as equal with their Guardian-Lord.

Remarks:

One needs to know the Olber's Paradox to understand the above verses:

The stars are grouped into systems called galaxies. The universe contains over one hundred and seventy billion large galaxies. Each galaxy contains billions of stars.

All stars emit light that does not decay as it travels through space. Therefore, the light from every star should eventually reach Earth. In a universe with more than one hundred seventy billion galaxies, every line of sight should end on the surface of a star, making the entire sky appear as bright as the surface of an average star. Scientists calculate that the sky should be 40,000 times brighter than the sun at noon.

The whole sky should be crammed with stars, forming a carpet far brighter than the sun. Where is the light going? Why is the night sky dark? Why do we see no other light during the day besides the light from the sun?

"The key question- a deceptively simple one was asked by a man who we might justly regard as the first cosmologist: de Cheseaux (1744). It was he who first wondered why a supposedly infinite universe full of bright stars should be dark at night. Alas for de Chesaux no one else at that time seemed able to realize the significance of his question. It was thought up again independently by a German astronomer Wilhelm Olbers in 1826. For this reason, the puzzle is known ''Olber's Paradox"

– *The Expanding Universe* by John Gribbin in the Encyclopedia of Space Travel and Astronomy, edited by John Man.

"To look at the problem, imagine thin layers, or shells of stars surrounding the Earth. The intensity of light from all stars in any one shell can easily be worked out. The distance cancels out the increase in star light. Never the less in an infinite universe, there would be an infinite number of shells so that we might guess that the universe should have an infinite bright sky. In fact, though nearby stars block out some of the light from further away when this is taken into account, we can say that the night sky should be 'only' as bright as the surface of an average star in total, just 40,000 times the brightness of the Sun at noon. The puzzle is not therefore, why is the sky dark at night. It is why the sky is so dark even in day time."

– *The Expanding Universe* by John Gribbin in *The Encyclopedia of Space travel and Astronomy* edited by John Man.

The mystery was resolved when it was discovered that the universe was expanding. In the 1920s, American scientist Edwin Hubble found that all distant galaxies

were receding. The recessional velocity increases with distance—the farther away a galaxy is, the faster it is moving away. Nearby galaxies are receding at a rate of two to three hundred miles per second, while the furthest galaxies, discovered so far, are receding at speeds nearing the speed of light. This implies that the universe is expanding.

"Expansion solves the problem. The light and heat from all the objects in the sky has to spread over more thinly into the void to fill the increasing space between them. This effectively weakens the light, lowering the density of the energy of starlight- the brightness of the sky- everywhere. The faster each light source recedes, the weaker its contribution will be, and in a universe with the more distant shells receding more rapidly than those nearby, only the very nears are left making any noticeable contribution to conditions here on the Earth."

– *The Expanding Universe* by John Gribbin in The Encyclopedia of Space Travel and Astronomy, edited by John Man.

As the universe expands, the emitting energies of the stars spread out to fill the increasing space. Thus, the expansion of the universe reduces the light to the level of darkness.

> "What! Are you more difficult to create, or the sky? He has constructed it. He has raised its thickness, and He has given it order and perfection. Its night does He endow with darkness, and its splendor does He bring out…"
>
> [Al Quran 79:27-33]

It is now said that scientists should have understood the expansion of the universe long before Hubble's discovery, because dark nights can only exist in an expanding universe.

> "So verily I swear by the receding ships (galaxies) disappear, and the Night as it departs and the Dawn as it breathes." [Al Quran 81:15-18]

[The Quran has called the galaxies ships in several verses: *"It is not permitted to the Sun to outstrip the Moon, nor can the night outstrip the day, and all are in a ship (Milky Way Galaxy) they are floating."* – Al Quran 36: 40. A galaxy is like a space-ship, carrying gases, dust, stars, and other objects.]

He it is Who created you from *tinin* and then decreed a stated term. And there is in His presence another determined term, yet you doubt within yourselves!

Remarks:

The *"tinin"* mentioned in the above verses is an ancient guitar-like instrument. In these verses, this instrument is compared to a human cell that contains 46 DNA Double Helix Molecules, each six feet long if unwound and stretched. Each DNA Double Helix Molecule comprises hundreds of thousands of genes that contain the instructions for forming a hundred-trillion-cell baby from a single-cell zygote within about nine months. Thus, in the above verse, *"He it is Who created you from tinin..."* means that He has created us from the music of *tinin***,**

which we call genome expression, produced by the DNA Double Helix Molecules.

But, DNA code is not enough; Allah helps to form a human body in the mother's womb:

> "He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise." [Al Quran 3:6]

A zygote kept in a test tube under the most favorable conditions produces a lump of flesh, not a fully formed human body. There is nothing special in a womb, and the placenta is merely a bag of water. Most likely, Allah guides the formation of a body through Hox Genes, Gene Switches, and other unknown means.

So far, only two percent of the DNA Double Helix Molecule has been discovered, and we understand only a small portion of its functions. Therefore, using the analogy of the *tinin* (a guitar-like instrument) to illustrate the DNA Double Helix Molecules of a cell and their coordinated commands cascading throughout a developing body is appropriate for modern audiences as well.

Note:

According to the Arabic dictionary, *'tinin*' also means 'clay,' 'dust,' and other similar terms. The Arabic dictionaries were written long after the revelation of the Quran. When the first dictionary was written, Arabians had started understanding 'clay,' 'dust,' and so forth by the word *'tinin*.' However, it is worth

mentioning that both 'lute' and 'clay,' 'dust,' etc., are found in the dictionary. I think 'lute' is appropriate because humans are carbon-based organisms, not silicon-based.

The verses under discussion say that: *"He it is Who created you from tinin and then decreed a stated term".* What it means by *"stated term"*? In Chapter-1, we discussed that the universe is cyclic, and we are living in the 2nd Cycle (the universe was created by Allah at the beginning of the 1st Cycle).

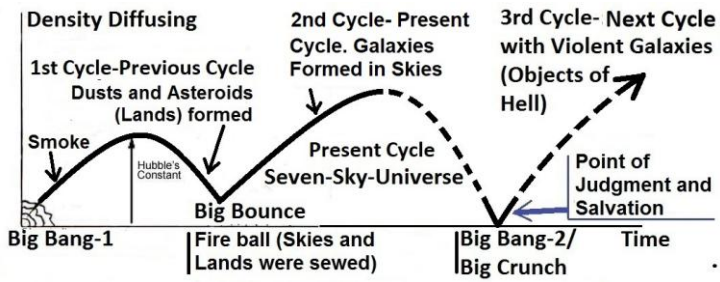

FIGURE 6.1: Cyclic Universe

We come to know from the darkness, discussed under the previous verses, that the universe has been expanded. A time will come when the universe will collapse, as the following verse says:

"On the day when We will roll up the Skies (Samawaat / this universe) like the rolling up of the scroll for writings; as We originated the first creation (Big Bang-1), We shall reproduce it (Big

Bang-2)—a promise on Us; surely We will bring it about." [Al Quran 81: 104]

The universe will collapse by rolling up the skies. Subsequently, from the collapsed universe, the universe will be created again. The first creation was initiated through the Big Bang-1; the next creation will be initiated through the Big Bang-2 (see figure above).

Thus, the universe has another determined term (the next cycle). The evolution is shown in the following figure. In this figure, only the 2nd and the 3rd cycles are shown:

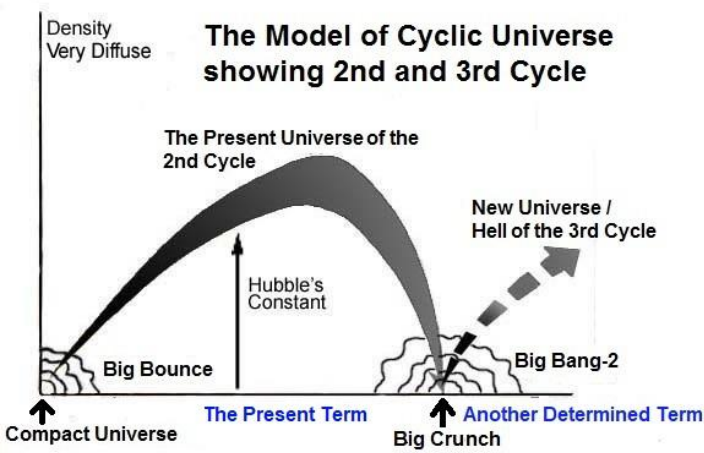

Figure 6.2: Another Determined Term

What is the role of a human being in this dynamic universe? The following verse indicates that the collapsed universe (Big Crunch) will evolve to the state of Thaqal

(Heavy Mass). It is the Point of Resurrection. Mankind, resurrected on the Thaqal, will be shifted to the Land of Judgment, specially created in the Super Space:

> "And not they honored Allah, true honor, while the Land (Land of Judgment) is assembling in His hand on the Day of Resurrection, and the Skies (the universe) rolled-up in His right hand (in the state of Thaqal / Heavy Mass). Glory be to Him! And high is He above what they associate".
>
> [Al Quran 39: 67]

After the Judgment, the good ones will be shifted to a separate universe, named Jannaat, where they will live forever in peace and satisfaction. That is another determined term for the good ones.

The Land of Judgment and the sinners will be moved back into the collapsed universe at the state of Thaqal (Heavy Mass / Rolled Skies). The Thaqal will be un-rolling, and the galaxies will be reviving just by gaining the volumes of space. Thus, the universe will be created again (3rd Cycle). The sinners will never die. They will be scattered in the reviving galaxies. The galaxies are the objects of hell where they will live forever in disasters and pains. That is another determined term for the sinners.

Thus, the verse under discussion says: *"He it is Who created you from tinin and then decreed a stated term. And there is in His presence another determined term, yet you doubt within yourselves!"*

[The Final Judgment is deliberately discussed in Section-6 of Chapter-39]

And He is God in the Skies and on Lands. He knows what you hide and what you reveal, and He knows what you earn. But, never did a single one of the verses of their Lord reaches them but they turned away from there.

Segment-2
The Preaching Strategy of the Furqan

Section-2 of Chapter-6 **[Verse 5-6]: Deriving Lessons from the Previous Generations**

And now they reject the truth when it reaches them, but soon shall they learn the reality of what they used to mock at.

See they not how many of those before them We did destroy? Generations We had established on the Earth in strength such as We have not given to you; for whom We poured out rain from the skies in abundance and gave streams flowing beneath them; yet for their sins, We destroyed them, and raised in their wake fresh generations.

Section-3 of Chapter-6 **[Verse 7-9]: The Miracle does not work in real sense; learn through Observations and Analyses (the Environment of Test is maintained by God)**

And even if We had sent down unto you a Message written on paper so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!"

They say: "Why is not an angel sent down to him?"

If We did send down an angel, the matter would be settled at once, and no respite would be granted them.

And had we appointed him an angel, We should have sent him as a man, and We would have certainly confused them in which they are already confused.

Remarks:

If one exists in this term of the universe, one will exist in the next term too. Nothing can be erased—the space-time is like a scroll of paper for writings. Therefore, we need a God for salvation from this universe, full of burning galaxies. Our search for God is made easier by the sending of Messengers.

Allah has fulfilled His part by sending the Last Messenger more than 1,450 years ago. If one listens to him, it is good—one will be saved and enter Jannaat, the original home of human beings. But if one does not listen, it is also good—one will remain in this universe (Samawaat) in the next determined term. One will be a vicegerent of God over an entire galaxy, but a forgotten vicegerent. One will endure disasters and pain due to the inherent nature of one's galaxy.

So, Allah has prepared a level plain ground of test—it is the Earth. The test is easy: *"…any who believe in one God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve." [Al Quran 2:62]*

The Earth is a testing ground to determine who deserves what in the eternal next term. Therefore, the potential for disbelief must remain. If Allah were to send miraculous signs, such as visible angels, it would compromise the test environment.

Therefore, preaching by human messengers is the method Allah has chosen. The last Messenger has left the Quran, which calls mankind to the Straight Path, leading to Jannaat.

Section-4 of Chapter-6 **[Verse 10-19]: Call of Truth and Standpoint of Prophet (pbuh)**

Mocked were apostles before you, but their scoffers were hemmed in by the thing that they mocked. Say: "Travel through the earth and see, what the end of those was who rejected Truth."

Remarks:

A city faces many natural disasters over time, and it may be destroyed at one point or another. But many old cities are surviving! Damascus is more than six thousand years old. Its sister cities, such as Sodom, Gomorrah, and Alba, are gone. Makkah is as old as Abraham, but it is protected and surviving:

> "By the Fig, and the Olive, and the Mount of Sinai, and the City secured… [Al Quran 95:1-3]

In all destroyed cities, we find graven images and statues of idols. These idols could not save the cities from annihilation.

The frequency of massive natural disasters that can annihilate a city is not consistent. In the last 1,400 years and more, no city has been annihilated. A city faces

annihilation when its people reject a Messenger of God. The Last Messenger came and passed away.

The people of Makkah received the Messenger, Muhammad (pbuh). So, they were told in the above verses: *"Say, "Travel through the earth and see, what the end of those was who rejected Truth.""*

Say: To whom belong all that is in the Skies and Lands (Universe)?

Say: To Allah. He has decreed for Himself Mercy that He will gather you together for the Day of Judgment; there is no doubt what-so-ever; it is they who have lost their own souls that will not believe. And to Him belong all that dwell in the night and the day, and He is the one who hears and knows all things.

Remarks:

Allah has created an enormous universe (Samawaat) and set its evolution on a vast timescale. Events happen at the most appropriate times. The Final Judgment will be carried out when the current cycle (2nd Cycle) of the universe reaches its end. Mankind has a set time. Allah is not rushed—He is eternal.

The universe will collapse and everything will be gathered together for the Judgment of the Most High. This is what is said in the verses under discussion: *"...He has decreed for Himself Mercy; that He will gather you together for the Day of Judgment; there is no doubt what-so-ever"*

Allah could carry out the Final Judgment on Earth and send people to either hell (the galaxies of this

universe) or paradise (the objects of the Jannaat) from here. But, it would be a difficult undertaking.

Therefore, He will carry out the Judgment at the perfect time when everything will be encapsulated in an extremely compact space. At that time, the super-compact universe will be reprogrammed and reconfigured for its re-initiation. People who did good in the preceding term will achieve good in the next term.

Say: Shall I take for my protector any other than Allah, the Maker of the Skies and Lands (Universe)? And He it is that feeds, but is not fed?

Say: Nay! But I am commanded to be the first of those who bow to Allah. And be not you of the company of those who join gods with Allah.

Say: I would, if I disobeyed my Lord, indeed have fear of the Penalty of a Mighty Day. On that day, if the Penalty is averted from any, it is due to Allah's Mercy; and that would be the obvious fulfillment of all desires. If Allah touches you with affliction, none can remove it but He; if He touches you with happiness, He has power over all things. He is the Irresistible above His slaves, and He is the Wise, Acquainted with all things.

Say: What thing is most great in witness?

Say: Allah is witness between you and me. This Qur'an has been revealed to me by inspiration that I may warn you and all whom it reaches. Can you possibly bear witness that besides Allah there is another God?

Say: I bear no witness!

Say: But in truth He is the only one God. And truly I am innocent of what you join in worship with Him.

Section-5 of Chapter-6 **[Verse 20-32]: Kinds of people Prophet (pbuh) was Confronting**

Those, to whom We have given the Book, know this as they know their own sons. Those who have lost their own souls refuse therefore to believe. Who does more wrong than he who invents a lie against Allah or reject His verses? But verily the wrongdoers never shall prosper.

One day shall We gather them all together. We shall say to those who ascribed partners: "Where are the partners whom you talked about?" There will then be no subterfuge for them but to say: "By Allah, our Lord, we were not those who joined gods with Allah." Behold! How they lie against their own souls! But the which they invented will leave them in the lurch.

Of them there are some who listen to you, but We have thrown veils on their hearts, so they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them—in so much that when they come to you, they dispute with you. The unbelievers say, "These are nothing but tales of the ancients," and they prevent others from it, and they themselves keep away. But they only destroy their own souls, and they perceive it not.

If you could but see, when they are confronted with the Fire! They will say: "Would that we were but sent back, then would we not reject the verses of our Lord, but would be among those who believe!" Yea, in their own will become manifest what before they concealed.

But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.

And they say: "There is nothing except our life on this earth, and never shall we be raised up again."

If you could but see when they are confronted with their Lord! He will say: "Is not this the truth?"

They will say: "Yea, by our Lord!"

He will say: "Taste you then the Penalty, because you rejected Faith."

Lost indeed are they who treat it as a falsehood that they must meet Allah, until on a sudden the hour is on them, and they say: "Ah! Woe unto us that we took no thought of it". For they bear their burdens on their backs, and worsen indeed are the burdens that they bear?

What is the life of this world but play and amusement? But best is the Home in the Hereafter—for those who guard being God conscious.

Will you not then understand?

Section-6 of Chapter-6 **[Verse 33-37]: Prophet Muhammad (pbuh) was not given any Miraculous Power / Sign**

We know indeed the grief, which their words do cause you. It is not you they reject; it is the verses of Allah, which the wicked contemn. Rejected were the Apostles before you; with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them; there is none that can alter the words of Allah. Already you have received some account of those Apostles.

Remarks:

The Quran, through its elegant literature, scientific signs, and absolute correctness, proves its divinity. So, it has been said, *"It is not you they reject; it is the verses of Allah which the wicked contemn."*

The Quran is meant to prevail and becomes brighter as human knowledge flourishes.

If their spurning is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky so that you may bring them a sign!

If it were Allah's will, He could gather them together unto true guidance. So, be not you among those who are swayed by ignorance! Those who listen, be sure, will accept. As to the dead, Allah will raise them up, then will they be turned unto Him.

And they said, "Why is not a Sign sent down to him from his Lord?"

Say: “Allah certainly has power to send down a Sign”, but most of them understand not.

Remarks:

Prophet Muhammad (pbuh) did not have Miraculous Power. Jesus could heal leper and blind, Moses had a stick that could be a snake, Solomon could understand all creatures and could command them. But none of such signs was given to Prophet Muhammad (pbuh).

Actually, a miraculous Sign does not work in real sense. The clear signs of Moses could not change Pharaoh and his Chiefs:

“They said (to Moses): "Whatever be the signs thou bring to work therewith thy sorcery on us, we shall never believe in thee.

So, We sent on them Wholesale Death, Locusts, Lice, Frogs, and Blood—signs openly

self-explained, but they were steeped in arrogance; a people given to sin.

Every time the penalty fell on them, they said: "O Moses! On our behalf, call on thy Lord in virtue of His promise to thee—if thou will remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee."

But every time We removed the penalty from them according to a fixed term, which they had to fulfill, behold, they broke their word!

So, We exacted retribution from them. We drowned them in the sea, because they rejected Our signs and failed to take warning from them."

[Al Quran 7: 132–136]

In a pagan society, a person is guided by his ideologies in his personal life, but in his social life, he complies with the orders of the social leaders (Taghuts) and religious leaders, who are supported by the Taghuts. These two kinds of leaders (social leaders and religious leaders) maintain harmony and safeguard mutual interests. A person in such a society cannot accept a new religion, even if he is shown divine miracles. The leaders oppose change due to the fear of earthly loss and call a "Prophet with Miraculous Power" a sorcerer.

What happens if a person like King Solomon performs divine miracles? In such cases, people obey, but their obedience does not endure after him. The people under Solomon revolted against religious rule just after his death, and a civil war broke out. The country was divided into two parts. The religious part, consisting of

two tribes, formed the Kingdom of Judah under Solomon's son Rehoboam, and the disobedient part, consisting of ten tribes, formed the Kingdom of Israel under Solomon's other son, Jeroboam. Many in Israel soon began worshipping Baal.

What happens if the miracle is so great that none can call it sorcery? Jesus had such power. He could make the dead alive. But the Power was given with the scope of test. Jesus was created without a father. People call him Son of God. Only a few believed him (Jesus), but many of others were out to kill him as soon as possible. Ultimately, God had to rescue him from crucifixion.

What happens if the miracle is so great that no one can call it sorcery? Jesus was given such power; he could make the dead alive. But this power was given with the scope of test: he was created without a father. Some people call him the Son of God.

Despite his divine powers, only a few believed in him; many others wanted to kill him as soon as possible. Ultimately, God had to rescue him from crucifixion.

We are difficult things indeed!

So, Allah took a different path to press the teachings home. It was the path of struggle and warfare (Jihad). A small number of deeply motivated people took refuge in Madinah, forming their own society and preaching the religion with divine verses, reasoning, and personal examples. At the same time, they fought battles to remove the Taghuts and expand their area of influence. A prophet with miraculous power would be counterproductive in this way of preaching.

Actually, Islam is not only preached; it is established and maintained by the application of compulsory group prayers (salat) and laws. After Muhammad (pbuh) died, his followers continued in the same way. They did not feel the need for miraculous powers to preach the religion.

Christianity is preached by saintly preachers (fathers from the Vatican). Islam does not renounce such preaching, either. Islam was preached among the Mongol, Indian, and Indonesian peoples by saints (Sufis). This is discussed in the introduction of Part 2.

Section-7 of Chapter-6 **[Verse 38-47]: Calamities and Sufferings do not soften a People**

There is not an animal on the earth, nor a being that flies on its wings, but communities like you—nothing have We omitted from the Book (Lawh-Mahfuz), and they shall be gathered to their Lord in the end.

Remarks:

Holy Bible says that there are people whose names are not written in the Book of Life—they will not have Salvation.

> "And I saw the dead, the small and the great, standing before YAHWEH (God). And books were opened. And another Book was opened, which is the Book of Life. And the dead were judged out of the things written in the books, according to their works…And if anyone was not

found having been written in the Book of Life, he was thrown into the Lake of Fire."

– Revelation 20 (12-15),

Some people, misinterpreting the above verses, say that the names of people from the netherworld will not be found in the Book of Life; they will be thrown into hell directly. Some of them think that only Jews and Christians will go to paradise, and others will not.

But the above verses of the Quran declare that not only the names of humans but all creatures are listed in the Book (Lawh-Mahfuz) as separate communities, and all will be resurrected.

However, the Holy Bible mentions the Book as, *"…another Book…which is the Book of Life,"* where not everybody's name will be found. This *"another Book"* may be the record of people that will go to the Jannaat. In the main Book, all living creatures are listed as separate communities.

Those who reject our verses are deaf and dumb; in the middle of darkness profound—whom Allah wills, He leaves to wander; whom He wills, He places on the Way that is Straight.

Say, "Have you visualized that if there come to you punishment of Allah or come to you the Hour, is it other Allah you call, if you are truthful? Nay, Him alone you call. And He would (then) remove what (caused) you to call upon Him, if He wills, and you would forget what you associate!"

Before you We sent to many nations and We afflicted the nations with suffering and adversity that they might learn humility. When the suffering reached them from Us, why

then they did not learn humility? On the contrary, their hearts became hardened, and Satan made their acts seem alluring to them.

So, when they forgot the warning they had received, We opened to them the gates of all things; until in the middle of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair! Of the wrongdoers, the last remnant was cut off. Praise be to Allah, the Cherisher of the Universes.

Remarks:

The first paragraph of the above verses suggests that one might think if Allah gives calamity and suffering to a people and then removes it after they call upon Him, they will become Believers.

The second paragraph of the above verses states that this thought is not correct. Calamities and suffering harden the hearts instead of making people learn humility.

A human has an excellent quality: the tougher life is, the tougher he becomes. Thus, calamities and suffering do not cause him to evaluate his past deeds and make corrections for the future; instead, he becomes tougher and more arrogant in facing situations.

Say: "Tell me, if Allah took away your hearing and your sight and sealed up your hearts, who a god other than Allah could restore them to you?" See, how variously We explain the verses; yet they turn aside.

Say: "Tell me, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?

Remarks:

Neither a miraculous sign nor calamity followed by relief is sufficient to convert people. Allah would not force people to become Believers because humans are undergoing tests. They are created to be the vicegerents of God on the lands (objects) of the Samawaat and the Jannaat.

> "Behold, thy Lord said to the angels: "I will create a vicegerent on a land …" [Al Quran 2:30]

> "Allah created the 'Skies and Lands' (this universe) for just ends, and in order that each soul may find the recompense of what it has earned and none of them be wronged." [Al Quran 54:22]

> "Be quick in the race for forgiveness from your Lord and for a Jannaat, whose width is that of the Skies and Lands (this universe), prepared for the righteous…" [Al Quran 3:133]

Allah has sent Prophets with Books. Read the verses, observe the creations, think, and accept the Truth. If a person does not do this, Allah may take away his hearing and sight and seal his heart. Then, he will not hear or see; he will be utterly lost. Ultimately, he will find a violent

galaxy of this universe as his abode. He will live there forever as a forgotten vicegerent of God.

Section-8 of Chapter-6 **[Verse 48-58]: Obligations of Prophet (pbuh) and Suggested Stand**

We send the apostles only to give good news and to warn. So, those who believe and mend, upon them shall be no fear, nor shall they grieve. But those who reject Our verses, them shall punishment touch; for that they ceased not from transgressing.

Say: I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel; I but follow what is revealed to me.

Say: “Can the blind be held equal to the seeing; will you then consider not?”

Give this warning to those in who is the fear that they will be brought before their Lord; except for Him, they will have no protector, nor intercessor—that they may guard. Turn not away those who call on their Lord morning and evening seeking His Face. In naught are you accountable for them and in naught are they accountable for you that you should turn them away and thus be of the unjust.

Thus, We have tried some of them with others that they might say: "Is it these whom Allah has favored from amongst us?"

Does not Allah know best those who are grateful?

When those come to you who believe in Our verses, say: "Peace be on you. Your Lord has decreed for Himself Mercy. Verily, if any of you did evil in ignorance and thereafter repented and amended—lo! He is Oft-Forgiving, Most Merciful."

Thus, do We explain the verses in detail that the way of the sinners may be shown up.

Say: I am forbidden to worship those other than Allah whom you call upon.

Say: I will not follow your vain desires; if I did, I would stray from the path and be not of the company of those who receive guidance.

Say: For me, I on a clear proof from my Lord, but you deny it. I have not gotten what you are asking for impatiently (Miraculous Sign). The command rests with none but Allah. He declares the truth, and He is the best of judges.

Say: If I had that which you are asking for impatiently, the matter would be settled at once between you and me. But Allah knows best those who do wrong.

Section-9 of Chapter-6 **[Verse 59]: Fate and the Central Computer of the Universes / CCU (Main Discussion)**

With Him are the keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge. There is not a grain in the darkness of the earth, nor anything fresh or dry, but is in a "Record Clear".

Remarks:

One flows through a predetermined path, recorded as one's fate, either willingly or unwillingly. In this section, I have discussed how fate is predicted, and how one is guided. The discussion will follow the sequence given below:

1. Role of Allah
2. Head of the System
3. Virtual Universe and Writing of Fate
4. Records
5. Disposition of the Universes
6. The Cybernetic System of the Universes
7. The Observer
8. Ruh (Soul)
9. Angels
10. Reporting back to the CCU
11. Reporting to Allah
12. Several Chief Angels
13. Conclusion

Background Knowledge

It is better if a reader has background knowledge of the following subjects:

1. The Large-Scale Structure of the Universe (Seven-Sky-Universe), discussed in Section-7 of Chapter-2
2. The Jannaat, discussed in Section-23 of Chapter-3

1. Role of Allah

Allah is sustaining and evolving the universes. How He is sustaining and evolving the universes is discussed in Chapter-1.

He has designed the space of this universe into seven spherical waves (seven skies), one inside another—like the peels of an onion. The objects are moving in the skies through predetermined paths. We view His all-embracing

grip and performances as the acts of Time. He rotates the Earth to change day and night.

> "On the authority of Abu Hurayrah, who said that the Messenger of Allah says: "Children of Adam inveigh against Time; I am Time; I change day and night." [Al Bukhari]

Allah is one. He alone is enough to run the inert universe because the universe started with a suitable initial configuration, and it is sustained and evolved by the extended elementary souls (force fields / ruhs), radiating from His nafs, permeating His body in form. His extended elementary souls are designed by His will-power to act in intended patterns that we perceive as some of the natural laws.

The inert entities of the universe, such as atomic forces and elementary particles, are also designed to act in intended patterns that are viewed by us as part of the natural laws.

Therefore, the universe is evolving according to the fixed natural laws, designed and sustained by Allah. Since the natural laws are fixed, the evolution of the universe is also fixed. Now, Allah monitors and controls when needed. No human, angel, or jinn can help in these affairs—an atom is too small to help, and the universe is too big.

But Allah has created many living creatures too, and they have diverse activities. So, Allah has had their fates predicted and written in a Disc (Lawh-Mahfuz). He has tasked angels to monitor them.

"...There is not a moving creature but He has grasp of its fore-lock. Verily, it is my Lord that is on a Straight Path" [Al Quran 11:56]

2. Head of the System

If we analyze the Verses and the Hadith, we find that Allah has established an enormous system to monitor and steer the fates of living creatures. This system includes innumerable angels organized in a hierarchy. The head of the system is a huge computer that automates the angels. We come to know about the computer from the descriptions of its components found in the Quran and Hadith. These are:

a. The Pen
b. The Disc
c. The Motherboard

I have discussed the components below to explain the computer and its role in the prediction and materialization of fates:

2a. The Pen

We know from the Hadith that Allah got the fates of living creatures written by a Pen:

"The first thing that was created by Allah was the Pen. Allah then ordered the Pen to write. The Pen asked, what should it write? Allah ordered to write the fate of everybody. The Pen wrote all those would happen from the beginning to the end." [Tirmizi]

It was a Pen that asked question: "What should I write?" And, when it was commanded, it wrote the fates of all living creatures that would develop over time. Therefore, it was an automated Pen, driven by an intelligent system.

It is already written according to the predicted nature when and how a leaf will grow and when and how it will fall. Angels monitor compliance from the background.

Allah knows what is written and what is happening, so it is said in the verse under discussion: *"...Not a leaf does fall, but with His knowledge..."*

2b. The Disc

The Pen did not write on papers; it wrote in a Disc (Lawh):

> "Nay, it is a glorious Quran in a Disc-Saved (Lawh-Mahfuz)" [Al Quran 85: 21–22]

'Lawh' means 'disc,' 'tablet,' or 'plank,' and 'Mahfuz' means 'saved' or 'protected.' Therefore, 'Lawh-Mahfuz' translates to 'Disc-Saved.' The Disc (Lawh-Mahfuz) is very large—based on descriptions from the Hadith, it may be bigger than the Earth. Everything is recorded in this Disc, making it a databank. In the verses under discussion, it is referred to as the "Clear Record."

The following Hadith refers to the Disc (Lawh-Mahfuz) as the 'Place of Remembrance,' similar to how we use computer CDs and hard drives as tools for keeping records.

> “Prophet said: At the beginning, there was only Allah; there was nothing except Him. His Arsh was over the water. He wrote the details of creation in the Lawh-Mahfuz, the place of remembrance, and created the Skies and Lands (this universe)” [Bukhari]

2c. The Motherboard

> “Ha, Mim. By the Book that makes things clear. We have made it a recitation (Qur'an) in Arabic that ye may be able to understand. And verily, it is in the Mother of the Book, in Our Presence, high, full of wisdom.” [Al Quran 43: 1-4]

The above verses talk about another part of the system. It is the 'Mother of the Book'. The 'Mother of the Book' gave birth to the Books, such as the Quran. It made the Quran in Arabic.

Therefore, the 'Mother of the Book' is an advanced 'Motherboard' having necessary circuits and components.

2d. The Central Computer of the Universes (CCU)

The Pen, the Disc (Lawh-Mahfuz), and the Motherboard (Mother of the Book) together form a System. This System can be compared to a man-made computer. Therefore, I refer to the 'System' as the 'Central Computer of the Universes' or 'CCU' for short. It is envisioned as a massive computer existing in the Arsh.

The computer (CCU) belongs to Allah, who created the genome, genome code, living cells, and the human brain. It predicted our fates. It also monitors the fulfillment of these fates through the angels. Hence, it is an unimaginably advanced computer. I have compared it to a man-made computer only for illustrative purposes.

2d-I. Software

The computer (CCU) was programmed:

> "Prophet said: The first thing Allah created is my soul, and the first thing Allah created is the Pen, and the first thing Allah created is the Intellect"
>
> [Hadith]

According to the aforementioned Hadith, the 'Pen' and the 'Intellect' were two of the initial creations of Allah. The created 'Intellect' might be the software or programs for the CCU. The following verses also imply that the CCU was programmed:

> "He Who taught the Pen" [Al Quran 96: 4]

'He taught the Pen' implies 'He programmed the CCU that operates the Pen.' Hence, the CCU was programmed with essential software and data.

The Hadith that follows indicates that the CCU can respond to brief commands:

> "After creation, Allah wrote in the nearest book in the Arsh, "Surely My mercy prevails over My wrath." [Bukhari and Muslim]

In the above Hadith, "Surely My mercy prevails over My wrath" may be a guidance given to the CCU. It probably considers this guidance in the process of monitoring living creatures. Therefore, the CCU has systems and software that make it an intelligent entity.

2d-II: Display System

The CCU has system to display information:

> "One day, the angels were listening to a talk by Aza'zil (now known as Iblis). As they casually looked at the Arsh, they saw that it was written there: The Curse of Allah is about to fall on a defiant one." [Hadith]

The angels looked at the Arsh and saw the statement. So, the CCU has system to display information.

2d-III. Mathematical Order

The automated writings of a computer should display a mathematical order. During the CCU's translation of the Quran as an Arabic Recitation, a parameter of nineteen became effective. It seems that the CCU operates on higher-order mathematics and logic; it is not merely a binary computer. It can think and ask questions. It is a supremely developed computer.

2d-IV. A Rational Computer

The following Hadith indicates that the CCU has emotions.

> "Allah ordered the Pen to write "Muhammadur Rasulallah" after it had written "La ilaha illallah" at the top of Lawh-Mahfuz. The Pen did not want to write the name of a human being alongside the name of the Great Creator, so it delayed. Allah ordered it again to write. Out of fear, the Pen started shivering when another mouth (of the CCU) appeared, which wrote "Muhammadur Rasulallah."" [Hadith]

The CCU did not want to write the name of a human being alongside the name of the Great Creator. This indicates that the intelligence of the CCU is not just a programming of true and false; it thinks and has emotions.

2e. CCU in the Holy Bible

In the Holy Bible, the "CCU" is mentioned as the "Golden Altar before God".

> "The sixth angel blew his trumpet. Then I heard a voice calling from the corners of the Golden Altar before God. It said to the sixth angel who had just

sounded the trumpet, "Release the four angels chained at the banks of the great river Euphrates”
– Revelation 9 (13-14), Holy Bible

The Golden Altar is positioned before God; therefore, it is in the Arsh. The voice came out from the corners of the Golden Altar, so it is the CCU. It commands the angels based on predetermined fates.

3. Virtual Universe and Writing of Fate

It should be clear from the above discussion that Allah created a computer before He created this universe. I call this computer CCU (Central Computer of the Universes).

A modern engineer makes a 3D digital model of the construction he is planning. He corrects and improves the model before starting the work on ground. It seems from the following verses that Allah did the same. He planned the creation by making a virtual universe in the CCU:

“Not strikes any disaster in the Earth and not in yourselves but in Book We amplified before that; that is truly easy for God;” [Al Quran 57:22]

A Book is a File of the CCU. Every event written in the book was amplified into virtual reality.

“Those before them did devise plots, but in all things the Master-Designing is Allah's. He knows the doings of every soul, and soon will the Unbelievers know who gets home in the end.”
[Al Quran 13:42]

The "details of creation" mentioned in the following Hadith is the Master Design (virtual universe) of the Universe:

> “Prophet said: “At the beginning, there was only Allah; there was nothing except Him. His Arsh was over the water. He wrote the 'details of creation' in the Lawh-Mahfuz, the place of remembrance, and created the Skies and Lands (this universe)”” [Bukhari]

In the process of making the virtual universe, Allah created and updated the programs of the CCU. Thus, the CCU was taught.

> “The One Who taught the Pen” [Al Quran 96:4]

In the above verse, the CCU is identified as the Pen for the common understanding of the old. The Pen is an important part of the CCU.

Allah saved the Master Design (virtual universe) in the Hard Disc (Lawh-Mahfuz) of the CCU.

We are present in the virtual universe. Each human genome code, encoded in 46 Double Helix DNA Molecules, was calculated and produced in the CCU from the parent DNA codes (from the given codes of Adam and Eve) sequentially from the beginning. Based on the DNA codes, the CCU could produce humans in the virtual universe. The virtual humans also had virtual brains to function independently. This is indicated in the following verse:

> "When thy Lord drew forth from the children of Adam, from their backs, their descendants (virtual descendants made from the calculated DNA codes), and made them testify over themselves, "Am I not your Lord? They said, "Yes we have testified…" [Al Quran 7:172]

A man's soul (nafs) is a combination of unknown force fields (ruhs). Each force field possesses two or more emotions. His virtual physique, derived from his DNA code, was superimposed onto his nafs. So, he had the same emotions. His holographic physique was almost like his present self on Earth. He was then placed into the holographic Earth of the virtual universe projected by the CCU.

We guided ourselves in the Holographic Earth according to our free will and moved ahead by interacting with each other in the evolving nature and situations. However, Allah adjusted and controlled us at certain points in time to clear the ways ahead. On the real Earth today, we are controlled at the same points by the angels. Allah has also incorporated some events as tests. Thus, every event is already enacted in the virtual universe:

> "…Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but that Allah might accomplish a matter already enacted…" [Al Quran 8:42]

> "… He made you appear as contemptible in their eyes that Allah might accomplish a matter already enacted…" [Al Quran 8:44]

The events happening on the real Earth of today are repetitions of the enacted events.

However, a human is an intelligent creature and tends to have free will being driven by his nafs. He may choose a different course in his present earthly life, which may disrupt the plan. Therefore, monitoring is necessary. Allah decided to monitor humans through angels. It required their fates to be written down so that necessary orders could be given to the controlling angels. Allah ordered the CCU to write the fates:

> "The first thing that was created by Allah was the Pen. Allah then ordered the Pen to write. The Pen asked, "What should I write?" Allah ordered to write the fate of everybody. The Pen wrote all those would happen from the beginning to the end." [Tirmizi]

Thus, the CCU extracted our fates from the Master Design (virtual universe). Now, each human has a dedicated file in the CCU and a necessary number of angels to monitor them. The CCU also produced controlling brain data (ruhs) for each human.

When we lived our virtual lives, we chose to be the vicegerents of Allah:

> "We did indeed offer the Trust to the Skies and Lands and the Mountains, but they refused to

undertake it being afraid thereof. But man
undertook it; he was indeed unjust and foolish"
[Al Quran 33:72]

So, the tests became essential to determine who deserves which of the lands as a vicegerent of God. Should it be an object of this universe (Samawaat) or an object of the Jannaat? The Samawaat is violent by nature, and the Jannaat is peaceful.

A human could be judged according to his virtual life, but it would seem unjustified. Therefore, he is here on Earth to confirm his actions. His fate is fixed, and he is guided through it by the evolving nature of circumstances and, where needed, by angels. He cannot avoid doing sinful acts that are part of his fate. However, he has the freedom of thought. If he repents after doing a sin, which is a matter of thought, he is forgiven.

Only the fates of living creatures were written from the Master Design (Virtual Universe). The details of creations are unimaginably huge. The highly powerful CCU says:

"And if all the trees on the Earth were pens and
the ocean with seven oceans behind it to add to it,
yet would not the words of Allah be exhausted—
for Allah is Exalted in Power, Full of Wisdom"
[Al Quran 31: 27]

Allah ran the virtual universe forward and backward, and corrected and perfected the design. Thus, He became ready to initiate the creation. As a result, He was prepared to initiate creation. He derived the natural laws and the

initial configuration of the real universe from the virtual universe (Master Design). Thus, the real universe is a replication of the virtual universe, and our fates have got fixed. However, Allah can incorporate changes. The CCU has no control on the material universe; it is not capable to do it:

By running the virtual universe forward and backward, Allah corrected and perfected its design. As a result, He was prepared to initiate creation. He derived the natural laws and the initial configuration of the real universe from the virtual universe (Master Design). Thus, the real universe, including our fates, is a replication of the virtual universe. However, Allah can still incorporate changes.

The CCU lacks direct control over the material universe; it is incapable of such actions.

> "It is Allah Who sustains the 'Skies and Lands' (Universe) lest they cease, and if they should fail, there is none, not one, can sustain them thereafter. Verily, He is Most Forbearing, Oft-Forgiving."
>
> [Al Quran 35: 41]

An earthquake occurs according to nature's demand, fixed and sustained by Allah (explained in Chapter-1). The CCU knew of the earthquake from the virtual universe (Master Design). What has the CCU planned in response to the earthquake?

The CCU has planned to send angels who will monitor the activities of living creatures, inserting brain data if needed, to ensure that those destined to die in the earthquake remain at their points of death and die as

planned, while those not destined to die do not enter the places of death. The angels also collect the souls of the dead. There are many other tasks that angels perform according to the directions of the CCU.

The CCU could extract the fates of living creatures from the virtual universe and translate them into orders for the angels. Thus, the CCU is intelligent. If the CCU is compared with the Earth, a laptop computer is like dust. Despite this, the CCU is still a computer. It will punish men in hell unwaveringly through robotic angels. The CCU and the angels are in charge of the hellfire. In the following verses, 'Over it is Nineteen' means that 'Over the objects of hell is the CCU,' which commands through nineteen Chief Angels.

> "Soon will I cast him into hell-fire! And what will explain to thee what hell-fire is? Naught doth it permits to endure, and naught doth it leaves alone! Darkening and changing the color of man! Over it is Nineteen, and We have set none but angels as guardians of the fire." [Al Quran 74: 26-31]

Thus, the Empire of Angels is automated by the CCU. If one wants to get rid of this computer, one has to move to the Jannaat where it supports as demanded.

3a. The Fate is Flexible in One Aspect

One's earthly life is no more than a few hours in relation to the endless afterlife. Here on Earth, who gets what does not matter. However, the Believers of the true God will go to Jannaat forever, while the Believers in false

gods will remain in the hell (Samawaat/this Universe) forever. Therefore, faith is a serious matter. The opportunity to accept the True Faith remains open for the entire time one lives on Earth and only in this aspect is fate flexible.

One's fate was determined fifty thousand years before the creation of this universe. It cannot be changed by anyone except Allah. Allah normally does not change fate. One may pray repeatedly, saying, 'O God, make me rich… make me rich…' and so on, but one would remain poor. However, if one becomes determined to accept the True Faith, one's fate is changed immediately. This is stated in the following verses:

> "The worshippers of false gods say: "If God had so willed, we should not have worshipped aught but Him—neither we nor our fathers—nor should we have prescribed prohibitions other than His." So, did those who went before them.
>
> But what is the mission of apostles but to preach the Clear Message? For, We assuredly sent among every people an apostle: Worship Allah and avoid *Taghut* (Power).
>
> Then of the people were some whom God guided, and of them were some upon whom the straying was justified. So, travel through the Earth and see, what the end of those who denied was"
>
> [Al Quran16: 35-36]

The above verses mention the case where fate can be changed; in fact, Allah prefers to change it. Perhaps a person was an unbeliever in the virtual life, but on Earth,

if he shows a mental inclination towards the True Faith and genuinely desires to become a believer, he is transferred into an alternative fate as a believer.

According to Hadith, when a person dies, an angel shows him two final destinations. If the person is destined to go to Jannaat, the angel shows him hell and says, 'That is the place that was determined for you, but because you have done well, you will go to Jannaat.' Conversely, if the person is destined to go to hell, the angel shows him Jannaat before revealing his final fate.

A human does not have freedom of action, but he does have freedom of thought. Faith is a matter of thought, so he can change his faith. A person may be living as an unbeliever and heading towards hell. But as soon as he believes in one God and the Last Day, Allah, if He wills, opens an alternative fate for him, which leads to Jannaat. Allah is Just and Merciful.

The repentance too is a matter of thought. If a person is destined to do a sin, he will do it. But, if he repents, his sin is forgiven.

On the Day of Final Judgment, each person will be shown their complete life history, where they will understand how many times they were called to the Truth through messengers, preachers, situations, and signs. The history of Islam is written in blood to keep this call alive.

In the above verses, we find a part: *"...some whom God guided, and of them were some upon whom the straying was justified."* Here, *"some God guided"* does not mean that the path to accepting the True Faith was closed for others; they were given equal opportunities but did not come forth—thus, their straying was justified.

Why were some guided by Allah while others were not? Perhaps those who were guided had a tendency to accept the True Faith. Maybe they became soft-hearted toward the Prophet (pbuh) or the True Faith. Perhaps they were considering accepting the True Faith one day, but were not very serious about it. If Allah had not guided them, they would have remained in the Wrong Faith, and the prediction would have come true—their straying would have been justified. But Allah guided them because He is Merciful.

Others were equally called. They had equal opportunities to accept the True Faith. But nothing could soften their hearts. They kept on hating the True Faith and the Prophets of God. Many Prophets were killed. They gave no scope to guide them. So, the predictions about them were confirmed through their lives on the Earth.

Others were equally called and had the same opportunities to accept the True Faith. But, nothing could soften their hearts. They continued to hate the True Faith and the Prophets of God. Many Prophets were killed. They left no room for guidance. Thus, the predictions about them were fulfilled through their lives on Earth.

Allah deemed it unjust to judge someone based on their Virtual Life alone. Therefore, humans are placed on Earth to determine their eternal destinations—Earth is merely a testing ground.

3b. A Deciding Factor

A human is a vicegerent of God by birth. But, on the Earth, he is under test. Now, he has no divine power. But,

he will be powerful in the Jannaat. His verbal orders will be materialized instantly.

The sinners will be deputed in the galaxies of this universe (Samawaat). They will have no divine power. They endure punishment due to the inherent nature of the Samawaat.

Mainly one's nature drives one to Jannaat or Hell.

> "Jannaat and hell argued with each other. Hell said, 'arrogant and tyrant people are given to me.' Jannaat said, 'What happened to me that other than the weak, innocent and careless people nobody has entered inside me?' Allah said to Jannaat, 'You are my mercy; with you I award mercy to anyone I like'. He said to the hell, 'Among my servants I punish anyone I wish, with you. You are my wrath. Both of you will be filled up with them.' About hell, it will not be filled-up unless Allah puts His leg into it. Then it will say, 'enough, enough, enough.' Then it will be filled up and its one part will come to another part. Allah will not do injustice to any of His creations. About the Jannaat, of course Allah will fill-up that with His servants." [Bokhari and Muslim]

One's nature may remain dormant until one gains freedom, power, and security, but it never changes:

> "Abū Dardāʾ states that once when we were with the Messenger of Allāh (pbuh) and we were discussing that which was to occur (in the future), the Messenger of Allah exclaimed, 'If you hear

> that a mountain has moved from its place, believe it; but if you hear that a man's nature has changed, don't believe it, for he remains true to his inborn disposition." [Musnad Aḥmad 27539].

Allah normally remains neutral because it fulfills the demands of creations—the objects of both the universes (Samawaat and Jannaat) are getting the vicegerents of God.

4. Records

The data of a person are recorded in two places: one is the 'Record of Deeds' (Amal-Nama), and the other is the 'Memory Data,' preserved in a file of the Lawh-Mahfuz. These records are discussed below:

4a. Amal-Nama (Record of Deeds)

One's good and bad deeds are recorded in Amal-Nama. Two angels are appointed for everyone to write.

> "Behold, two appointed to learn, one sitting on the right and one on the left" [Al Quran 50:17]

After the death of a person, the angels deposit his or her Amal-Nama into *Illiyin* or *Sizzin* where it is preserved. The Amal-Nama will be used for the Judgment.

However, Amal-Nama is not a complete record of one's life. It records the sin and the good deeds only. And

many sins are not written. If a person does a good deed or repents after doing a sin, his sin may not be written.

4b. Memory Data (Brain Data)

The memory data (brain data) of a person is collected every night when he sleeps. Ultimately, it becomes the complete record of his life. It is stated in the following verse:

> "It is He who (makes) you die *(yatawaffakum)* by night and has knowledge of all that you have done by day. By day, does He raise you up again that a term appointed be fulfilled. In the end, unto Him will be your return. Then He will show you the truth of all that you did." [Al Quran 6:60]

A person is dead when he sleeps, as the verse says, *"It is He who (makes) you die (yatawaffakum) by night…"* An angel copies and collects the brain data (memory data) while he sleeps. This data is like a video record of the day (from sleep to sleep). The angel then sends the data to the Lawh-Mahfuz, where it is preserved in the file that person. The data will be used to re-install their memory after resurrection.

> "What! When we die and become dust that is a return far! We already know how much of them the earth takes away; with Us is a Book saving"
> [Al Quran 50: 3-4]

The “book saving”, mentioned in above verse, is a file of the Lawh-Mahfuz. Each human has one or more files in the Lawh-Mahfuz. His brain-data is preserved a file.

The brain data will be used to reinstall their memory after resurrection; it will not be used for Judgment, nor will it be exposed. Allah is the provider of honor and dignity—He protects one's honor. Even on the Day of Judgment, a person will be called by his mother’s name.

Primarily, the Amal-Nama will be used for Judgment. The Amal-Nama records good and sinful deeds only, and many sins are not written.

However, for some heinous sinners, the Book, containing memory-data, will be opened:

> “And the Book will be placed; and thou will see the sinful in great terror because of what is therein. They will say, "Ah! Woe to us! What a Book is this! It leaves out nothing small or great but takes account thereof!" They will find all that they did placed before them. And not one will thy Lord treat with injustice.” [Al Quran 18:49]

Ironically, one’s own brain, eyes, and ears act like CCTV, recording evidence to be used on the Day of Judgment.

5. The Cybernetic System of the Universes

The universes are discussed in Chapter 1. The Quran and Hadith convey the following impression of their disposition:

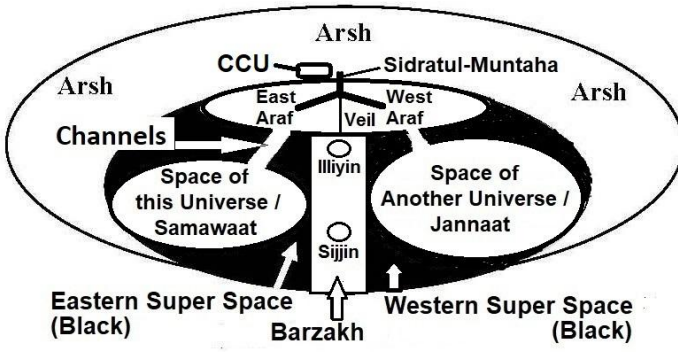

FIGURE 6.3: Dispositions of the Universes

Our fates are written in the Disc (Lawh-Mahfuz) of the CCU (Central Computer of the Universes). The CCU monitors the materialization of the fates by angels. There are innumerable angels working throughout the universes.

The CCU manages the angels by a huge cybernetic system that covers the universes and the independent domains, like Illiyin and Sijjin. The cybernetic system includes the connecting channels and servers at different stages.

The major components of the cybernetic system and their locations are discussed below under the following Headings:

a. CCU (Central Computer of the Universes) and the Arsh
b. Sidratul-Muntaha
c. Araf and Veil
d. Main Canals
e. Axis of the Universe (Samawaat)
f. Command Station

g. The Fortress
h. Sakinah (Indwelling)

5a. **CCU (Central Computer of the Universes) and the Arsh**

The Arsh is beyond the Universe. It is the greatest of all creations—greater than the Universe and Jannaat. The Headquarters of Allah is located in the Arsh. The CCU is a device of this Headquarters:

> "After traveling Seven Skies, I was raised to the extreme height. I reached a smooth plain land where only the noise of Pen was being heard."
>
> [Bukhari]

In above Hadith, the "extreme height" means the Arsh where Prophet (pbuh) heard the sound of Pen. The Pen is a component of the CCU. So, the CCU is in the Arsh.

5b. **Araf and Veil**

Araf' means 'Elevated Land.' It is located at the top of Barzakh—just below the Arsh at the point of Sidratul-Muntaha (see Figure 6.3). The Araf is the preliminary sanctuary for the universal angels. All angels were created at the same time and were accommodated in the Araf.

The Araf is divided by a veil into two parts, the East Araf and the West Araf.

> "Between them shall be a veil, and on the Araf will be men who would know everyone by his marks: they will call out to the companions of the Jannaat, "peace on you": they will not have entered, but they will have an assurance (thereof)." [Al Quran 7:46]

The East Araf is for the angels of the Samawaat (this universe), and the West Araf is for the angels of the Jannaat:

> "Lord of the two Easts (East Araf and the Samawaat) and Lord of the two Wests (West Araf and the Jannaat). Then which of the favors of your Lord will ye deny?" [Al Quran 55:17-18]

There is a house of assembly in the East Araf called Baitul-Mamur. Prophet (pbuh) visited the house during the Night Journey *(Miraj)*.

> "Then I was taken to the Baitul-Mamur. Every day 70,000 angels visit it and never returning to it again, another (group) coming after them."
>
> [Bukhari]

The veil cannot be crossed without through Sidratul-Muntaha.

5c. **Sidratul-Muntaha**

During the Night Journey (Miraz), Prophet (pbuh) initially observed Sidratul-Muntaha from the Seventh

Sky. It looked like a tree in the horizon. For this reason, it is called Sidratul-Muntaha (lote-tree in the horizon). See figure 6.3.

The Sidratul-Muntaha looks like an up-side-down plant. It is rooted in the Arsh and hanging over the Araf with two main branches. The eastern branch is extended over the East Araf, and the western branch is extended over the West Araf.

The Sidratul-Muntaha looks like a plant, but it is not a plant. It is based on a huge server computer. It is the communication hub of the universes.

> "Whatever descends from above (from the Arsh) descends to Sidratul-Muntaha. Whatever ascends from below (Araf) ascends to Sidratul-Muntaha"
>
> [Hadith]

The CCU is a standalone computer for security reasons. The Scribe Angels of the Arsh read the information from the CCU and write it on the root of Sidratul-Muntaha.

> "…For, it is indeed a Message of instruction. Therefore, let who-so will keep it in remembrance—in Books (Lawh-Mahfuz) held in honor, exalted, kept pure and holy by the hands of Scribes (Scribe Angels)." [Al Quran 80: 11-15]

The root of Sidratul-Muntaha is in the Arsh. The information from the CCU is fed into the root of Sidratul-Muntaha. From the root (server) of Sidratul-Muntaha, the information descends to the hanging branches. The

universal angels receive the information through the leaves of these branches and act accordingly.

When the Prophet (pbuh) visited Araf, he saw thousands of angels falling into Sidratul-Muntaha. It resembled thousands of insects falling onto a tree. They were descending to receive information and orders.

If the CCU is considered as the Head of the Cybernetic System, the Sidratul-Muntaha should be considered as the Heart.

Sidratul-Muntaha also serves as a passage for creatures and objects. After entering Sidratul-Muntaha from East Araf, one can ascend to the Arsh. From the Arsh or junction point of the branches, one can move toward the Jannaat. However, no one is allowed to pass without authority from the CCU.

During the Final Judgment, Sidratul-Muntaha will prevent some people on the East Araf from entering and moving toward Jannaat, as they should have been destined for hell according to its record or standard. After the Judgment, when Allah will return to the Arsh, He will issue the order through the CCU to release them.

During the Night Journey (Miraj), Prophet (pbuh) was granted permission to ascend. He left Gabriel behind, in the East Araf (below the eastern branch of Sidratul-Muntaha which is extended into the East Araf) and continued alone into the Arsh. At the highest point of his journey, he heard the sound of the Pen (CCU)

From the Arsh, the Prophet (pbuh) descended into the Jannaat through the western branch of Sidratul-Muntaha. This was his ‘first descent’ of the Night Journey (Miraj).

While returning to the Samawaat (this universe) via the Arsh and East Araf, he found Gabriel waiting in the

same place. This marked the ‘second descent’ of the Night Journey (Miraj):

> “And indeed he saw him (Gabriel) in second descent near the (eastern branch of) Sidratul-Muntaha, beyond which none may pass.”
>
> [Al Quran 53:13-14]

It is important to note that an angel cannot move beyond the universe for which it was created. Gabriel, who was accompanying Prophet Muhammad (pbuh), was an angel of this universe (Samawaat).

An angel is assigned a task by Sidratul-Muntaha and sent to its designated station. In light of the Hadith, the angel is not allowed to return to the Araf. The universe is unimaginably vast; the Day of Judgment will arrive before it can return.

5d. **Main Canals**

During the Night Journey (Miraj), when the Prophet (pbuh) reached the Seventh Sky, he saw a pair of channels flowing from the East Araf into this universe (Samawaat). Gabriel, who was accompanying him, mentioned that there was another pair of channels flowing into Jannaat from the West Araf. The Sidratul-Muntaha connects these pairs. The channels are also known as 'As-Sirat'.

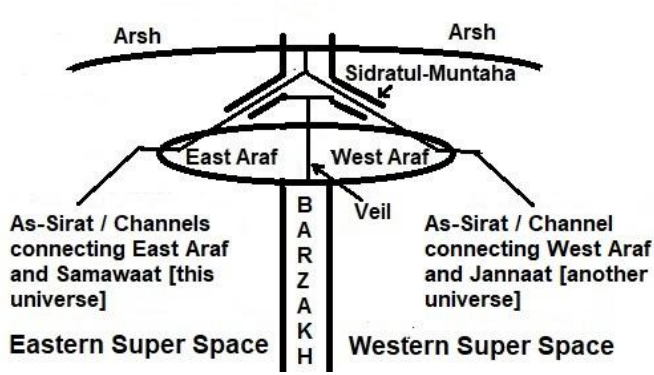

FIGURE 6.4: Channels / As-Sirat

These are channels through Super Space and spaces of the universes. The Hadith describes a pair of channels as the “River of Light” and the “River of Darkness”:

> “In the Seventh Sky, I saw river (channel) of light, such that the light that was coming from them made the eyes blind. The river (channel) of darkness was also there that was covered over with ice, and the sound of thunder crashing could be heard. I was busy looking at these rivers when Jibra'il (Gabriel) said to me, "O' Muhammad, be thankful to Allah for the graces and bounties that have been chosen for you."
>
> [Hadith, Bihar al-Anwar, Vol. 18]

After receiving orders from Sidratul-Muntaha, the angels move to their destinations, in the Samawaat or in the Jannaat, through these channels.

"And by those (angels) who glide along, then press forward as in a race, then arrange to do (the jobs)" [Al Quran 79: 3-5]

The main pair of channels runs through the Axis of the Universe (Samawaat).

5e. Axis of the Universe (Samawaat)

"And built over you Seven Skies"
[Al Quran 79:12]

In light of above verse, a man in India has Seven Skies over his head. At the same time, a man in America has Seven Skies over his head. Therefore, we are in the Innermost (First) Sky.

The Skies are seven super-giant spherical waves of space, one inside another—like the peels of onions. It is deliberately discussed in Section-7 of Chapter-2.

If the skies are waves of space, it should be difficult to move through the skies, except through the channels. I think that the main pair of channels, coming down from the East Araf, runs through the Axis of the universe.

Some scientists predict that the Big Bang was spinning. As the universe expanded, the net angular momentum has dissipated among the galaxies. If the Big Bang was spinning, the universe has an axis, and it may be rotating now as well, relative to other universes in higher dimensional space (Super Space).

"For the past few years, Professor Longo has worked primarily in astrophysics, in particular, analyzing data from the Sloan Digital Sky Survey (SDSS). This has led to

strong evidence for a cosmic parity violation in the Universe, as indicated by a statistically significant excess of left-handed spiral galaxies toward the North Galactic Pole and an excess of right-handed in the opposite direction. This also suggests that our Universe has a preferred axis and a net angular momentum. Since angular momentum is conserved this means the Universe must have been born spinning. We can't see outside of our Universe, so we'd have to assume it is spinning relative to other universes in a higher dimensional space. Presumably the Big Bang was spinning initially, and as it expanded, the net angular momentum was dissipated among the galaxies. Now we still see it through the preferred spin direction."

– *"Detection of a Dipole in the Handedness of Spiral Galaxies with Red shifts z ~0.04*, Michael J. Longo, Phys. Lett. B 699, 224-229 (2011).

Moreover, according to the Quran, the universe is rolling in the process of collapse. A universe with rolling skies should have an Axis.

A seven-sky-universe should be 10 to 14 billion light years in diameter. So, an angel coming down from Sidratul-Muntaha should take 5 to 7 billion years to reach the Earth, if it moves at the speed of light. How the CCU can interact with the earthly affairs? How the angels were coming to Prophet Muhammad (pbuh) frequently?

To answer, the angels monitor according to the preplanned fates. The angels that are coming today were released from Sidratul-Muntaha at a due time in the past. They were staged forwarded on a timescale through Command Stations, Fortresses, and Sakinahs, discussed below. So, the distance does not matter. Moreover, the

transportation through the channels may be faster than light, and the time may be different in the channels.

5f. Command Station

There are seven Command Stations in seven skies. It is said in the following verse:

> "Allah is He Who created seven skies and the lands an equivalent (seven). Through the midst of them descends His command that ye may know that Allah has power over all things, and that comprehends all things in knowledge."
>
> [Al Quran 65:12]

I call these lands 'Command Stations' because the lands are meant to descend the commands of God. In the Quran, it is called "Lofty Station":

> "Also mention in the Book the case of Idris: He was a man of truth, a prophet. And We raised him to a Lofty Station." [Al Quran 19: 56-57]

Each Command Station may comprise necessary number of astral objects to perform its function. It could be an entire galaxy with a central super-massive black hole located at the axis of the universe.

The Arch Angel of a Sky leads from an object (land) of the Command Station. The Arch Angel of the First (Innermost) Sky is called Michael.

During the Night Journey (Miraz), Prophet (pbuh) saw several Prophets in the planets of the Command

Stations. He saw Adam in the Command Station of the First Sky, Jesus in the Second Sky, Moses in the Sixth Sky, Abraham in the Seventh Sky. He saw several other Prophets as well.

A Command Station receives, preserves, and passes on the data coming from the CCU via Sidratul-Muntaha. Therefore, it is likely that a Command Station has server-like systems. The angels may bring data from Sidratul-Muntaha and store it in these servers. Or, the data may arrive independently through channels and sub-channels.

The data may also be transferred to a Command Station using the Quantum Teleportation technique. In quantum reality, in many cases, two distinct physical systems are characterized by a single state in such a way that if one characterizes the state of one part, must refer to the state of the other part. Therefore, information can be transferred instantly. If one is writing in a Quantum Teleportation Component of Sidratul-Muntaha, the same action is simultaneously being carried out in its counterpart within the Command Station that is situated billions of light-years away.

It is proved in 1982 through an experiment carried out by Alain Aspect and his team. The experiment provides strong evidence that even at great distances the entangled atomic particles remain connected to one another. It shows that quantum event at one location can affect an event at another location without any obvious mechanism for communication between two locations.

It is likely that there are 19 Command Stations and Arch Angels:

a. Seven in this Universe (one in each Sky).
b. Eight in the Jannaat (one in each level).

c. Two in the Araf (Angel Malek in the East Araf and Angel Rizwan in the West Araf).
d. One commands the Illiyin.
e. One commands the Sijjin.

Near the boundary of the universe (Samawaat), the pair of channels descending from the East Araf divides into seven pairs of sub-channels, which run along the Axis of the Universe (Samawaat) to connect the Command Stations of the Skies.

> "And We have made above you Seven Tracts, and We are never unmindful of creation"
>
> [Al Quran 23: 17]

A sub-channel (one of seven) connects the Command Station of a Sky. There are seven Command Stations in seven Skies.

The galaxies within the Skies are connected to their respective Command Stations by sub-sub-channels.

Within a galaxy, the objects are connected by sub-sub-sub-channels. For example, a sub-sub-sub-channel opens over the Temple Mount at a particular time at night, through which Prophet Muhammad (PBUH) was lifted up by Raf Raf during the Night Journey (Miraj).

None can move out of this universe (Samawaat) without passing through these channels.

> "O ye assembly of Jinns and men, if it be ye can pass beyond the zones of the Skies and Lands (this Universe), pass ye! Not without authority shall ye be able to pass!" [Al Quran 55:33]

The scientific community perceives the existence of such channels. They refer to the openings of these channels as Portals (X Points). Some scientists believe that entering a Portal could result in being transported to a vast distance in a short period of time.

5g. The Fortress

The angels, the ruhs (command-data) and the nafses (souls of living creatures to be born) of one thousand years are sent from the Sidratul-Muntaha in one group.

> "Yet they ask thee to hasten on the Punishment! But God will not fail in His Promise. Verily, a Day in the Sight of thy Lord is like a thousand years of your reckoning." [Al Quran 22:47]

When the group comes down to the Command Station, the ruhs (electro-magnetic information / commands emitted by CCU and amplified by Sidratul-Muntaha) are preserved in the Server, the nafses are accommodated in a special store, and the angels are accommodated in the Fortresses.

The Fortresses are stars or star-like objects. The angels are created from the light. So, they remain energetic in the stars or star-like objects.

> That He is the Lord of Sirius (a Star).
> And that it is He Who destroyed the ancient 'Ad'.
> And Thamud, nor gave them a lease of perpetual life.

And before them, the people of Noah, for that they were most unjust and most insolent transgressors.

And He destroyed the Overthrown Cities.

[Al Quran 53: 49–53]

The Sirius (Sirius A) is the brightest star visible to the naked eye. The verses mentioned above discuss several destroyed nations after noting that Allah is the Lord of Sirius. This implies that Sirius is the Fortress of angels who destroyed the nations.

A Command Station is a galaxy or galaxy-like system. There are many Fortresses under each Command Station.

CCU, Sidratul-Muntaha, and Araf are located beyond the Samawaat (this universe). Satan and his follower jinns cannot go there. But, the Command Stations, including the Fortresses, are in the Samawaat. The satanic jinns can access these locations and gain information through stealth. But, they are soon driven away.

"It is We who have set out Fortresses in the Skies and made them fair-seeming to beholders, and We have guarded them from every satan accursed. But any that gains a hearing by stealth is pursued by a flaming fire, bright" [Al Quran 15: 16–18]

"And that we sometimes used to sit in some places in the sky to listen. So, whoever now listens finds a fiery asteroid waiting for him."

[Al Quran 72:9]

The jinns are primarily interested in the immediate future. They pass this information to people who are enemies of Islam, practice black magic, foretell the future, and so forth. The satanic jinns whisper the information into their hearts.

> "Say: I seek refuge with the Lord of mankind, the King of mankind, the God of mankind from the mischief of the Whisperer (Jinns), who withdraws, who whispers into the chests of mankind- among jinns and among men."
>
> [Al Quran 114]

5h. Sakinah (Indwelling)

A Sky spans millions of light-years across, but it has only one Command Station and necessary number of fortresses in close proximity. Therefore, the angels, ruhs, and nafses needed in different regions of the sky for one thousand months are grouped together and moved ahead well in advance so that they can operate at the predetermined times.

The angels, ruhs, and nafses of a Sky arrive at a Command Station in the group of one thousand years, but they are dispatched to their regions in the groups of one thousand months (approximately 83 earthly years).

The grouping of one thousand months is done at the Command Station. The related angels of a group are returned from the fortresses and grouped with appropriate ruhs and nafses. The group is placed into a 'Sakinah,' which is then moved into its region and harbored near a job station, such as Planet Earth.

> "A certain man (Sahabi) was reciting Surah Al-Qahf by his tethered horse. As he was reciting, a cloud engulfed him, which was encircling and descending, whose sight caused his horse to jump and move. When morning came, he went to Muhammad (pbuh) and informed him of what occurred. Muhammad (pbuh) replied that it was the Sakinah that has descended with the Quran"
>
> [Muslim]

Sakinah means indwelling. It is an invisible domain of angels where Allah is close to guide them, if needed. It is like a cloud carrying the angels. If a Sakinah is nearby, one feels weak and falls asleep. This is a security measure of the Sakinah against jinns trying to gain information. However, this characteristic was also used to calm the Sahabah after the Battle of Uhud.

From the Sakinah, the angels—sometimes with ruhs and nafses—move to their job destinations day by day, individually or in small groups.

A new Sakinah comes near the Earth on a Night of Power/Destiny (Lailatul-Qadr).

> "The Night of Power (Lailatul-Qadr) is better than a thousand months. Therein come down the angels and the ruhs by Allah's permission for every work." [Al Quran 97:3-4]

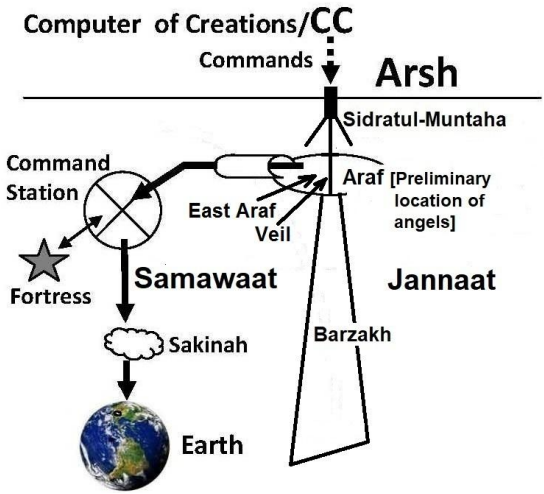

FIGURE 6.5: The Cybernetic System showing the Part covering this universe (Samawaat)

The whole System becomes clear if we discuss how the Quran was descended:

- The Quran was written and preserved in the Lawh-Mahfuz.
- The verses of the Quran were sent to Sidratul-Muntaha, which programmed the angels to deliver the verses.
- The angels, along with the verses in the form of ruhs (electromagnetic brain data), were grouped into a thousand-year cohort. This group moved through the Channels and descended into the Command Station of the First (Innermost) Sky.
- The Command Station preserved the verses in a server and the angels in a nearby fortress.

- In due time, the package of the Quran (angels and ruhs) was placed into a Sakinah, which was then sent near the Earth.
- From the Sakinah, the angels with the related verses came to Prophet Muhammad (pbuh) day by day.

After performing the assigned task, an angel returns directly to the Command Station and enters the feedback into a server. The feedback is then sent to the CCU via Sidratul-Muntaha. Afterward, the angel moves to a Retiring Fortress.

6. **The Observer**

Minute-to-minute control by the CCU is not possible due to the vastness of the universe. However, Allah personally knows everything instantly and can act immediately as He wills. Allah knows even before one performs an act and is closer to a person than their jugular vein. He knows what one is thinking.

> "It was We Who created man, and We know what dark suggestions his soul makes to him; for We are nearer to him than jugular vein"
>
> [Al Quran 50:16]

But Allah does not normally interfere; His system, which includes the CCU and the angels, does not fail. However, if an impromptu situation arises and requires change, Allah intervenes. When Jonah left prematurely, the people realized that their time was about to end. At the last moment, they repented and asked God for

forgiveness while the angels of destruction were in the vicinity. Allah forgave them and lifted the punishment.

7. **Ruh (Soul)**

Which ruhs come down with the angels? The ruh (an elementary soul) is discussed in Chapter-1. It is a designed force field that controls the intended object(s) by functions as the command of God. We encounter some of these ruhs in our daily lives. A couple of examples are given below:

If a military commander is passing orders to his soldiers over a wireless set, the electromagnetic waves emitted from the wireless set are ruhs.

Similarly, if an aircraft is operated by a computer, the computer sends electromagnetic command signals to the control units of the aircraft. In this case, the electromagnetic command signals are also ruhs.

Similarly, the CCU produces command signals with electromagnetic forces, which are referred to as ruhs in the verses. The CCU mainly produces two types of ruhs depending on the tasks. These types are discussed below:

7a. **Angel-programming Ruhs**

Angels cannot learn. An angel is programmed (designed) by Sidratul-Muntaha with these types of ruhs to carry out its task. However, major angels are created with the necessary knowledge and capabilities.

7b. **Task performing Ruhs**

These types of ruhs perform tasks independently. For example, when one downloads the picture of a bird from an internet server, what is actually being downloaded is a series of electromagnetic waves. Ultimately, these electromagnetic waves form the picture of the bird on one’s computer.

In this analogy, the 'uploading computer' represents the 'CCU', the 'server' represents 'Sidratul-Muntaha', the 'internet' represents the 'channel', the 'electromagnetic waves' represent the 'ruhs', and the 'receiving computer' represents the 'object where the action is taking place'.

Through the internet, a picture can be downloaded. However, Allah’s system is far more sophisticated and powerful. The CCU can send nafs, forces, and energies through Sidratul-Muntaha, channels, and servers, which can form a real bird by gathering matter from the surrounding environment. It is similar to sending a living creature through a 3D printer. Perhaps the camel of Saleh was sent in this way.

Therefore, some ruhs are designed to perform the tasks by themselves.

7c. **Nafs**

The presence of emotions in a living creature proves that it possesses a nafs (soul / a combination of unknown force field). The nafses of all living creatures were produced simultaneously fifty thousand years before the creation of the universe.

Allah produced and developed the virtual universe in the CCU with series of programs. He put the nafses in the virtual universe and produced their virtual physiques with the calculated DNA codes. A virtual physique was prepared considering the drive of its nafs and starting point.

After finalizing the Master Design (the virtual universe), Allah initiated the Big Bang with an initial configuration suited to produce a physical universe that replicates the virtual universe.

The nafses were then detached and stored in a repository connected to the CCU. At the appropriate time, the relevant nafses are descended into a Command Station by a packet of a thousand years. The Command Station may have specialized storage for the nafs.

From the Command Station, the relevant nafses are sent near the predetermined object, such as the Earth, by a Sakinah. When a creature begins to form, an angel descends with its nafs and places it into the forming body.

8. **Angels**

Angels are created from light. It cannot learn new things. Sidratul-Muntaha infuses the knowledge of its task and re-designs its structure to make it suitable for performing the task.

A group of angels is summoned from the Araf (Preliminary Sanctuary of the angels) to Sidratul-Muntaha. In Sidratul-Muntaha, there are oval-shaped leaves on which the angels sit. The angels are then programmed and designed to perform their tasks. All the angels assigned to a particular task are programmed

simultaneously and sent in one packet.

Therefore, the angels cannot deviate from following orders; they are sinless (minor angels are like robots). The Prophet (pbuh) observed this programming during the Night Journey (Miraj):

> "It is narrated on the authority of Anas b. Malik that the Messenger of Allah said: "Then I was taken to Sidratul-Muntaha whose leaves were like elephant's ears, and its fruits were like big earthenware vessels. And when it was covered by the commands (ruhs) of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty"" [Hadith]

> "On top of each leaf, there was an angel who covered it with colors, which cannot be described. Whenever he covered it by Allah's orders (ruhs), it would change." One version says: "It would turn into sapphire and chrysolite, the beauty of which is impossible for anyone to praise according to its merit. On it were the Moths of Gold"" [Hadith]

The 'Moths of Gold' and the 'Fruits resembling large earthenware vessels' refer to the same thing, expressed differently in various Hadith. A 'Moth of Gold' hovers over an angel when he sits on a leaf. Most likely, this Moth of Gold is the programming device.

The commands (Ruhs) are delivered to Sidratul-Muntaha from the CCU. Accordingly, Sidratul-Muntaha generates the necessary electric pulses to program the

angels. These electric pulses are emitted through the 'Moths of Gold' into the angels sitting on the leaves. Therefore, when an angel is programmed, he sparkles with rays of light.

After being programmed and assigned tasks, the angels are grouped together with the task-performing Ruhs and Nafses. This group is then sent down to a Command Station through the Channels flowing from the East Araf.

> "By those who tear out with violence (task performing ruhs), by those who gently draw out (programmed angels), and by those who glide along (the vehicle carrying the group); then press forward as in a race; then arrange to do (the jobs)"
>
> [Al Quran 79: 1-5]

The necessary instructions are also sent down to the Command Station so that the Chief Angel of the Command Station can act.

From the Command Station, they are sent near the Job Stations, such as the Earth, by Sakinahs. Each Sakinah carries a group of angels responsible for one thousand months (approximately 83 years).

It is worth mentioning that the final release of angels destined for great destruction remains in the hand of Allah, not in the hand of the Chief Angel responsible for a Sky. Thus, great destructions may be delayed or may not occur at all (Allah is Merciful). The destruction of the People of Noah was delayed, and the destruction of Nineveh was canceled.

We are living on the verge of end-time destructions, related to the coming of Jesus Christ. The signs of their coming are appearing, but none of the events of destruction has yet unfolded. There are several books of prophecy in the Holy Bible that one may read to understand the signs. Allah made the Master Plan, and He can adjust it as He wills. He is Merciful; the great destructions get delayed.

9. **Reporting back to the CCU**

After completing the assigned task, an angel returns to the Command Station and enters the feedback into a server. The server sends the report to the CCU, where it is preserved in the file of the individual reported.

Then, the angel moves to a retiring Fortress, where he continues praying for the well-being of the human he worked for—if he found the human to be doing good deeds. He will continue praying for him until the Day of Doom.

The angels are involved in a person's day-to-day life. If someone commits a major sin, such as murder, the angels involved in his daily life become dismayed. They fear Allah and begin disclaiming responsibility for the murder by cursing the individual. At the end of their duties, they return to the retiring Fortress, where they will continue cursing the person until Doomsday.

10. **Reporting to Allah**

Allah comes down to the First Sky every night. In the Command Station, the returning angels report to Allah before sending the feedback to the CCU. Most likely, ‘Allah in form’ comes down by extending His Kursi:

> “…Extends His Kursi (Thorne) into the Skies and Lands (this universe), and He feels no fatigue in guarding both of them (Samawaat and Jannaat); for He is the Most High, the Supreme.”
>
> [Al Quran 2:255]

Most likely, Allah appears in the Bayt al-Izzat (a house of assembly in the Command Station of the First Sky) and receives the reports of the returning angels. For an angel, reporting to Allah is a formality. When Allah asks, an angel replies, 'You already know what they have done' (or words to that effect).

Allah says, 'Even then, you must say what they have done' (or words to that effect). This means that Allah checks the brain data and the reports to ensure they are collected and fed into the servers correctly.

It is worth mentioning that every night when a person sleeps, an angel collects his brain data and sends it to the CCU via a server at the Command Station.

> “It is He who (makes) you die *(yatawaffakum)* by night and has knowledge of all that you have done by day. By day, does He raise you up again that a term appointed be fulfilled. In the end, unto Him

will be your return. Then He will show you the truth of all that you did." [Al Quran 6:60]

The daily brain data of a human is preserved in his file in the CCU. It will be needed during his resurrection to feed his memory directly into his brain.

11. **Several Chief Angels**

We know about several Chief Angels. In the followings, I have talked about a few of them.

11a. **Israfil**

Israfil is the greatest angel. He is responsible for blowing the Trumpet (Soor).

11b. **Azrail**

According to Hadith, Azrail sits in the Fourth Sky, where there is a tree in front of him. The names of all humans are written on the leaves of that tree. When a leaf falls, Azrail sees the name and collects the person's soul within forty days. It is likely that the tree is connected to the CCU, and the leaves fall according to the commands of the CCU.

It is narrated in the Hadith that Azrail's body is so enormous that if all the water of the oceans were poured onto his head, not a single drop would reach his feet. He does not leave his seat to collect souls. Azrail has a dedicated hand for each human, and each hand has an eye. He uses the hand to look at a person seventy times a

day. This means that wherever the person goes, Azrail's dedicated hand follows. The hand ceases to function after collecting the person's soul.

After collecting the soul of every living being, only one hand will remain, with which he will collect his own soul.

11c. **Gabriel**

Gabriel is the messenger angel. He is a huge angel with many assistant angels who resemble him but are smaller in size. The small angels are produced when Gabriel breathes. A small angel is also called Gabriel. They have wings of light, which they use to move from one place to another.

11d. **Michael**

Michael is responsible for the living creatures of the Innermost (First) Sky, including the Earth. It is likely that he is the Chief Angel of the First Sky.

11e. **Other Angels**

There are numerous other angels that perform specific tasks. I have discussed how they are programmed and sent.

12. **Conclusion**

The CCU, Sidratul-Muntaha, Araf, Channels, Command Stations, Fortresses, and Sakinahs form a vast cybernetic

system that monitors and controls the living creatures of the universes. However, Allah is the ultimate observer; He hears and sees:

> "We descend not but by the command of thy Lord. To Him belongs what is before us, and what is behind us, and what is between; and thy Lord never does forget." [Al Quran 19:64]

Allah is Merciful. However, one who denies His existence or attributes partners to Him may be forsaken, and the System will be set upon him—over him would be "Nineteen".

Section-10 of Chapter-6 **[Verse 60-67]: Human Soul (Main Discussion)**

It is He who (makes) you die *(yatawaffakum)* by night, and He knows what you committed by the day. Then He raises you up therein so that is fulfilled term specified. In the end, unto Him will be your return. Then He will show you what you used to do.

Remarks:

A human lives a physical life on Earth. He has another physical life in his ultimate destination, where he will be resurrected as an eternal being. In this regard, many remain confused. One of the causes of the confusion is that we are yet to discover the soul.

The basic idea of the soul is introduced in Section-1 of Chapter-1, where I have discussed that a *ruh*

(elementary soul) is a designed force field, and a *nafs* (composite soul) is a combination of two or more force fields. It is preferable that anyone reading this section has already read the 'Basic Idea about the Soul' in Section-1 of Chapter-1

In this Section, I have discussed human souls. It is the main discussion of human souls. The discussion will progress in the following sequence:

1. Types of Human Souls
2. Human Ruh
3. Ruh and Deep Sleep
4. Ruh and Hearing
5. Ruh and Memory-Data
7. Nature of Nafs
8. Role of Nafs
9. The Resurrection and the Nafs
10. The Need of Guarding

1. **Types of Human Souls**

Basically, humans are vicegerents of Allah.

> Behold, thy Lord said to the angels: “I will create a vicegerent on a land…” [Al Quran 2: 30]

On Earth, a human undergoes tests to determine which of the lands he deserves as a vicegerent of God—whether it should be an object of this universe (hell) or an object of the Jannaat (paradise). A human is not only tested; his souls are also developed, and his memories are preserved for his resurrection and eternal destination.

Each human has two souls:

- Ruh
- Nafs

Both *Ruh* and *Nafs* are translated as 'soul,' but they are different:

- **Nafs**: A *nafs* is a combination of unknown (not yet discovered) force fields. It is considered as the main soul, spreading throughout a human body, with its center located below the navel.

- **Human Ruh**: A *ruh* is an elementary force field; for example, magnetic force is a type of *ruh*. However, a human *ruh* is an unknown (not yet discovered) force field that is unique to humans. It is a superimposed soul, spreading throughout the chest.

2. **Human Ruh**

The purposes and activities of a human ruh are discussed under the following headings:

a. Consciousness
b. Mind / Qalb / Virtual Brain
c. Qalb and the Arsh of Allah
d. How Qalb can be suitable Arsh of Allah?
e. How a Qalb can be spoiled?

2a. **Consciousness**

When Allah created Adam, his body was alive because he had a nafs, but he was unconscious. Then Allah breathed

the ruh into Adam, and he became conscious and tried to get up.

> "When I have proportioned him (Adam) and breathed into him of My ruh, then fall down to him prostrating." [Al Quran 15:29]

Like Adam, Allah gives ruh to every human right after birth, and the baby becomes conscious, crying for the first time. Thus, the ruh makes a person conscious.

Allah seizes the ruh during sleep and releases it upon waking.

2b. **Qalb / Mind / Virtual Brain**

When a person is thinking, he is considered conscious. Thinking is a function of mind. From the above discussion, we understand from religious perspective that the mind becomes active when the ruh (soul) is given. Thus, the ruh makes a person conscious by producing or contributing to the production of mind.

"The Mind is a set of cognitive facilities including consciousness, imagination, perception, thinking, judgment, language and memory, which is housed in the brain (sometimes including the central nervous system). It is usually defined as the faculty of an entity's thought and consciousness. It holds the power of imagination, recognition, and appreciation, and is responsible for processing feeling and emotion, resulting in attitudes and actions."– Wikipedia, the Free Encyclopedia

We think that the mind is housed in the brain, but the Quran identifies the chest as the location of the mind:

> "Do they not travel through the land so that their minds (qalbs) may thus learn wisdom and their ears may thus learn to hear? Truly, it is not their eyes that are blind, but their minds, which are in their chests." [Al Quran 22:46]

According to the following Hadith, the qalb (mind) is a piece of flesh:

> "Prophet (pbuh) said: There is a piece of flesh in the body of every child of Adam; when that is purified, the whole body becomes pure; and when that one goes wrong, the whole body goes wrong. Be informed that it is the qalb." [Hadith]

Therefore, according to the above Verse and Hadith, the qalb (mind) is based on the muscle of the chest.

Note:

'Qalb' should be translated as 'mind', not as 'heart.'

But how can one's thinking compartment (qalb or mind) be in the chest instead of in the brain?

It is generally believed that the brain produces the mind through its activities. However, modern thinkers also associate the Central Nervous System (CNS) with the mind. Some scientists suggest that the mind spreads throughout the body and is not confined to the brain alone.

The mind is greater than the brain. Experiments show that the mind can act independently in certain cases, sometimes making decisions before the brain is even aware of the situation.

"If minds are wholly dependent on brains, and brains on biochemistry, and biochemistry on the meaningless flux of the atoms, I cannot understand how the thought of those minds should have any more significance then the sound of wind in the tree."– C. S. Lewis

This is where the need for the ruh comes in. The human ruh is a highly sophisticated force field (elementary soul) of unknown kind, directly given by Allah. It is the superimposed soul of a human, which is anchored to the muscle in the chest. The flux of the ruh serves as the platform for one's mind (qalb).

The brain, the nerves, the chest muscle, and the flux of ruh together create a virtual brain, which we refer to as the mind (qalb). The mind produces mental visions. Some of these visions are recorded in the brain, while unimportant ones are erased.

Data come to the ruh directly from the eyes, ears, skin, and other senses, while emotions primarily come from the nafs. The ruh draws relevant data from the brain and produces deliberate thoughts and mental visions.

The ruh, being a force field, also possesses two emotions: joy and sorrow. One may have noticed that when a man is extremely happy, his chest feels expanded, and when in deep sorrow, his chest tends to feel constricted. This is because joy and sorrow are emotions of the ruh that is anchored in the muscle of the chest.

The brain stores vast amounts of data. The ruh typically selects data that aligns with its inherent

emotions of joy and sorrow. This is why a person often reflects on pleasant memories or focuses on matters of interest.

The material brain itself cannot produce emotions. Scientists often discuss hormones related to emotions, but these hormones merely augment, sustain, and act upon the feelings. Hormones take time to be produced, yet emotions are experienced instantly because they are inherent qualities of the **ruh** and **nafs**—the unknown force fields that make up the soul. For instance, a young man may feel immediate happiness upon seeing a young woman, without waiting for hormones to be produced. Hormones may subsequently be released, which can influence physical responses such as sexual arousal.

When Allah seizes the ruh, a person's mind is dismantled, leading to unconsciousness and sleep. Once Allah returns the **ruh**, the mind is reassembled, allowing the person to think and become conscious again.

Other animals do not possess the ruh, and therefore, they lack the mind (qalb) that produces thoughts and visions. For example, a dog does not sit in a corner and imagine itself as the king of a jungle, commanding all other animals. However, animals do have a nafs-based mind located in the forehead, which will be discussed later.

2c. **Qalb and the Arsh of Allah**

According to Hadith, qalb (mind / virtual brain) of a Believer (Mumin) is the “Arsh” of Allah.

> "The qalb (mind) of a Believer is the Arsh of Allah" [Hadith]

The main Arsh in the High is the headquarters of Allah, where He has a Kursi to sit. The human minds (qalb) serve as His forward headquarters, which He controls by His fingers to accomplish His purposes.

> "The qalb (mind) of a Believer remains within two Fingers of Allah" [Hadith]

Allah can control a person's thoughts and actions as He wills. The **qalb** serves as one of the interfaces through which Allah interacts with His creations. While Allah holds ultimate honor and dignity, He may choose to use those who seek Him, leaving others to their own contrivances.

> "The Day whereon neither wealth nor sons will avail, but only he who brings to Allah a sound qalb" [Al Quran 26: 88–89]

2d. **How Qalb can be suitable Arsh of Allah?**

In this respect I want to propose two points:

- Point 1: The brain helps to generate thoughts in the qalb (mind), so it should be filled with faith, knowledge of Allah, and the Quran.
- Point 2: A person should remember and glorify Allah to develop love for Him. Genuine glorification comes from contemplating His favors upon creations.

Ultimately, Allah may make the person's qalb pleasing to Him and strengthen connection.

2e. **How a Qalb can be spoiled?**

In this respect, I have discussed two points that I feel important:

- Point 1: A Pagan (Idolater) is possessed by a satan jinni. So, gradually his nafs gets deformed. He will be resurrected with a devil-like-body, unsuitable for the Jannaat. Allah would not like the qalb of a deformed body as His Arsh. The matter will be clear in the discussion of nafs coming next.
- Point 2: One's qalb may not be used by Allah because of one's mental orientation. Allah holds great honor and dignity; He may use the people who want Him. Others may be left at their own. However, it does not make one unfit for the Jannaat.

3. **Ruh and Deep Sleep**

When Allah seizes a person's ruh, the mind (qalb) becomes dismantled, causing the person to fall unconscious and enter sleep. Allah may either completely withdraw the ruh from the body or disconnect it from certain vital points. Some Sufis believe that a developed ruh can extend to the Arsh during sleep and observe future events in Alam-e-Arwah (virtual universe) as a dream.

A beast does not have a ruh, only a nafs, so its sleep is not as deep as ruh-related sleep. While a person can be robbed in his sleep, no one would dare enter a lion's cave,

even if it's sleeping with a stomach full; the slightest vibration can wake it, prompting an attack. A short sleep suffices for a horse—it sleeps only two hours in a 24-hour day, often in short intervals.

But, the human brain is massive and extremely active; it requires proper rest to erase unimportant data and reset. This can only be achieved through long, deep sleep, which is ruh-related sleep. To incorporate this kind of sleep, special changes were made in the human physique by modifying the DNA code. It is reflected in the following verse:

> "And created you from Pairs (DNA Double Helix Molecules), and we made your sleep rest"
>
> [Al Quran 78: 8-9]

In the above verse, 'Pairs' means 'DNA Double Helix Molecules'. There are many verses in the Quran where 'Pair' means 'DNA Double Helix Molecule'. Several examples are given below:

> "Do they not look at the Earth, how many we produced in it! Each from Noble Pair (*Min kullay zawjin kareemin*- Each from Noble Pair / DNA Double Helix Molecule)." [Al Quran 26:7]

> "…And He dispersed in it from every creature. And We send down water from the sky. Then We cause to grow therein each from Noble Pair (*Min kullay zawjin kareem*- Each from Noble Pair / DNA Double Helix Molecule)"
>
> [Al Quran 31:10]

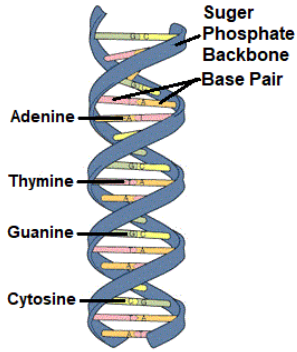

FIGURE 6.6: DNA Double Helix Molecule

“The Creator of the Skies and Lands: He has made for you from yourselves Pairs *(azwaja /* Pairs / DNA Double Helix Molecules), and among the cattle Pairs *(azwaja /* Pairs / DNA Double Helix Molecules); He multiplies you by it. There is nothing whatever like unto Him, and He the All-Hearer, All-Seer.” [Al Quran 42:11]

“And the earth, We have spread it out, and set thereon mountains standing firm, and We made to grown therein every kind from Attractive Pair *(zawjin bahijin /* Attractive Pair / DNA Double Helix Molecule)” [Al Quran 50:7]

"That has created Pairs *(azwaja /* Pairs / DNA Double Helix Molecules) in all things and has made for you from ships (plants for wooden ships) and cattle, on which ye ride”

[Al Quran 43:12]

"Glory be to the One Who created Pairs *(azwaja /* Pairs / DNA Double Helix Molecules), than sprout the earth (with plants and animals), and of themselves (humans), and of what they know not (unknown microscopic living creatures)"

[Al Quran 36:36]

In the verses above, the term 'Pairs' (zawjin/azwaja), from which living creatures are created, refers to 'Double Helix DNA Molecules.' However, this term is commonly translated as 'male-female couples,' leading to translations that distort the original meaning. I have translated the verses word-for-word, where 'Pairs' (zawjin/azwaja) clearly points to 'Double Helix DNA Molecules". The verses are deliberately discussed in Section-13 of Chapter-3.

To incorporate ruh-related deep sleep, special changes were made in human physique by modifying the DNA code: *"And created you from Pairs (DNA Double Helix Molecules), and we made your sleep rest"* [Al Quran 78: 8-9]

4. **Hearing, Color Vision and Ruh**

"And among His Signs is the sleep that ye take by night and by day, and seeking of His bounty; verily in that are signs for those who hears"

[Al Quran 30:23]

In light of the above verse, sleep, seeking of bounty, and hearing are interconnected:

a. Sleep is related to the ruh. The hearing may also be related to the ruh.
b. Similarly, the color vision, essential for seeking bounty, could also be related to the ruh

4a. **Hearing**

The brain relies on electromagnetic waves for processing data and interpreting hearing. However, the ear does not receive electromagnetic waves directly; instead, it receives sound waves and transforms them into electrical waves, which are then transmitted to the brain.

[If the hearing system received electromagnetic waves, one would not be able to sleep due to the colossal sounds produced by electromagnetic energy emission sources scattered throughout the universe.]

When one thinks deeply, the mind becomes occupied, and one's ability to perceive sound diminishes. And when one sleeps, the ruh is seized, rendering one unable to hear, even though the ears remain open. So, the ruh may directly influence the system of sound reception. One's instant reaction to a sound might be an independent act of the mind, while deliberate interpretations may come from the brain to the mind shortly after.

The ruh can perceive the sound of anti-matter, allowing jinns to whisper into the mind (qalb). The mind then generates related thoughts into the brain.

4b. **Color Vision**

Bounties like gold, silver, fruits, and herbs come in various colors, requiring color vision to seek them in nature. The ruh may play a role in producing this color vision.

Animals, lacking a ruh, have less developed color vision compared to humans. Their color vision is limited to what is necessary for their simpler lives. However, some animals possess enhanced abilities for hunting, finding food, or attracting mates.

5. **Ruh and Memory-Data**

Every night, after Allah has collected a person's ruh during sleep, an angel gathers the memory data of that person:

> "It is He who (makes) you die *(yatawaffakum)* by night and has knowledge of all that you have done by day. By day, does He raise you up again that a term appointed be fulfilled. In the end, unto Him will be your return. Then He will show you the truth of all that you did." [Al Quran 6:60]

In this verse, 'death' refers to sleep. During sleep, a person's ruh is taken out, making sleep akin to death. During deep sleep, a significant portion of the brain enters a state of rest, allowing an angel to collect the daily brain data (memory-data) of the person. This data is sent to the Lawh-Mahfuz for preservation and will be required

to restore the person's memory upon resurrection on the Day of Judgment.

Human Soul (Main Discussion) Continued:

He is the Irresistible from above over His worshippers, and He sends over you guarding (angels). At length, when comes to anyone of you the death—take him Our messengers (angels), and they never fail in their duty. Then are men returned unto Allah, their Protector, the Reality. Is not His the Command? And He is the swiftest in taking account.

Remarks:

6. **Nafs**

The above verse is discussing the nafs, which is the main soul of a human. It is a composite soul—a fusion of unknown (yet to be discovered) force fields. It spreads throughout the body, with its center located below the navel. The nafs has several vital points, known as Chakras (Latifa).

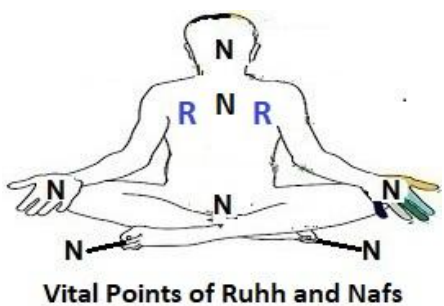

FIGURE 6.7: Vital Points of Nafs (N) and Ruh (R)

The force fields that produce the nafs of a living creature originated from the Nafsin-Wahidatin (a Soul Single).

> "He created you from a Soul Single (Nafsin-Wahidatin)…" [Al Quran 39:6]

In the above verse, 'Nafsin' is a singular word meaning 'a soul,' while 'Wahidatin' is used, which may mean 'one' or 'single' in the sense of 'unified,' 'fused,' or 'composite.' A nafs is a fusion of two or more force fields (ruhhs or elementary souls).

Nafsin-Wahidatin' can also be translated as 'a soul provided by the One (God).' It was a provided soul because everything is created from that soul.

Thus, Allah provided a vast composite soul (nafs) from His own nafs, permeating His body form, to create the universes. This provided nafs is referred to as 'Nafsin-Wahidatin' (a Single Soul) in this Tafsir.

The Nafsin-Wahidatin resembles the GUT Force (comprising the forces of the Grand Unified Theory such as Electromagnetic Force, Strong Nuclear Force, and Weak Nuclear Force) that produced the Big Bang / the universe.

However, there were also unknown force fields accompanying the GUT Force. The souls of living creatures were created from these unknown force fields, as the above verse says: *"He created you from Nafsin-Wahidatin…"* [Al Quran 39:6]

Moreover, there are other universes that were also created from the same Nafsin-Wahidatin.

Therefore, the Nafsin-Wahidatin may be called GUT Force + (plus).

Finally, the ruh of a human, which forms the mind (qalb), is directly given by Allah and does not originate from the Nafsin-Wahidatin. Thus, the human ruh is distinct.

The verses under discussion narrate that Allah persistently guards His worshippers through angels. Why does Allah guard His worshippers? What is the difference between a guarded Believer and an unguarded Idolater? We find that both suffer equally from diseases and disasters. What do the angels guard?

In the subsequent discussion, it will become clear that the angels guard the 'nafs' of a believer, which is of paramount importance to a human. If a human's nafs is corrupted by a satanic jinni, that person will resurrect in a devilish human form, approximately a thousand kilometers tall, and will follow the jinn into the fire of hell. Therefore, read to the end in the name of your Lord Who created. He protects His worshippers, as the verse under discussion says: *"He is the Irresistible from above over His worshippers, and He sends over you guarding (angels). At length, when comes to anyone of you the death—take him Our messengers (angels), and they never fail in their duty."*

According to the Quran, the ruh is taken out of a human body when he sleeps and is finally detached at the time of death. But, the nafs is collected only at the time of death, as stated in the following verses:

> "O nafs in rest and satisfaction, come back thou to the Lord well pleased and well-pleasing unto

Him. Enter thou then among My devotees! Yea, enter thou My Jannaat!" [Al Quran 89: 27-30]

So, the nafs sustains the human body as a living entity.

The nafs is discussed under the following headings:

7. Nature of a Nafs
8. Role of a Nafs
9. Resurrection and the Nafs
10. Need of Guarding

7. **Nature of a Nafs**

The nafs is one's primary soul. It possesses basic urges, including the instincts for survival and reproduction. Therefore, it is the center of greed, which stems from these fundamental urges. A person's basic human nature is rooted in the nature of their nafs.

"By the nafs, and the proportion and order given to it, and its enlightenment as to its wrong and its right; truly he succeeds that purifies it and fails that corrupts it!" [Al Quran 91: 7-10]

The verses above indicate that a nafs is given proportion and order. It is likely that this proportion refers to unknown (yet to be discovered) force fields that, in combination, form a nafs. Each of these force fields inherently possesses two or more emotions by origin.

However, the scientific understanding of the origin of emotions is different:

"Emotions are biological states associated with the nervous system brought on by neurophysiological changes variously associated with thoughts, feelings, behavioural responses, and a degree of pleasure or displeasure."– Wikipedia, the Free Encyclopedia

Psychologist Robert Plutchik states that there are eight basic emotions: joy, sadness; trust, disgust; fear, anger; surprise, anticipation.

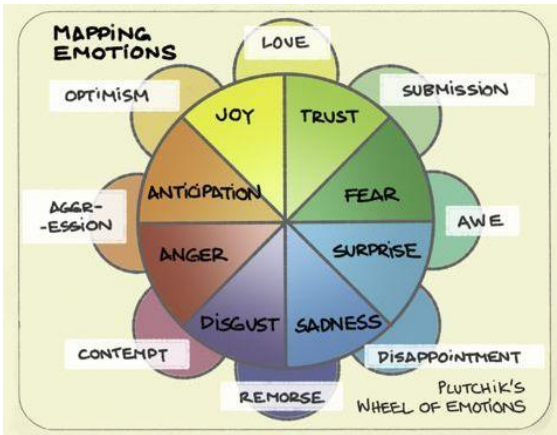

FIGURE 6.8: Plutchik's Wheel of Emotions

On the other hand, from a religious perspective, emotions may be an inherent effect of our souls, as discussed below:

Everything is conscious. A subatomic particle, moving through space as wave, becomes a particle when observed (as demonstrated by the Double Slit Experiment). Therefore, it is conscious and exhibits the emotion necessary to act accordingly. Similarly, forces

and energies might also be conscious, possessing emotions to act as needed.

A ruh is an elementary force field, while a nafs is a composite force field. These force fields, associated with the soul, may produce the biological states of emotions through their actions within the human body.

A human ruh possesses two emotions—happiness and joy—while the nafs encompasses the rest, such as fear, greed, anger, love, and others.

Only humans experience happiness and joy. For example, if a person has ten goats and slaughters one in front of the others, the remaining goats do not become sad because they do not have ruhs. However, other emotions, such as fear, anger, and aggression, are present in animals to varying degrees, as they possess nafses.

Thus, the words, *"By the nafs, and the proportion and order given to it…,"* in the Quran [91:7-10] refers to the proportion and order of unknown (yet to be discovered) force fields that constitute a nafs. For example, if the force field that generates the emotion of fear is stronger in a person's nafs, that individual is generally more cowardly.

The above verses also discuss the enlightenment of the nafs: *"…and its enlightenment as to its wrong and its right…."* The knowledge of right and wrong resides in the brain, which enlightens the nafs through electrical impulses. However, not all nafses are equally enlightened:

- Negative impulses originating from wrong memories and negative emotions can prevent a nafs from becoming fully enlightened.

- The whispering of satanic jinn, which taints the nafs, may interfere with its enlightenment.
- The possession by satanic jinn can deeply darken a nafs.
- There may be other factors as well.

A nafs can be purified and enlightened by the light of Allah, but Allah will cleanse and enlighten only those He chooses.

Allah is present everywhere. He is closer to us than our jugular veins. We do not see Him because He exists beyond the veils (dimensions). His light is not revealed in our known three-dimensional world. A small portion was revealed to Moses, which caused the mountain to burn. Even the Earth cannot withstand the intensity of His light, as narrated by Hazrat Rabeya Basri, a Muslim saint. However, the light of Allah can expose within a human body through his ruh and nafs. Thus, a human being can be a 'Home of Allah,' as highlighted in the following verses:

> "Allah is the light of the Skies and Lands. The parable of his light is as if there were a niche and within it a lamp. The lamp enclosed in glass; the glass as if it were a brilliant star. Lit from a blessed tree, an olive, neither of the east nor of the west. Whose oil is well-nigh luminous though fire scarce touched it. Light upon light! Allah does set forth parables for men, and Allah knows all things.
>
> In houses, which Allah has permitted to be raised to honor for the celebration in them of His name. In them is He glorified in the mornings and

in the evenings. They are such men whom neither business nor trade can drive from the remembrance neither of Allah, nor from regular prayer, nor from the practice of regular charity; their fear is for the day when hearts and eyes will be transformed"

[Al Quran 24: 35–37]

According to the above verses, the light of Allah is present everywhere and may be revealed within His beloved people. In these verses, the glass represents the human body, and the flame inside the glass symbolizes the exposed light of Allah. People with such illuminated nafs are elevated [The verses are deliberately discussed in Chapter-24].

8. **The Role of a Nafs**

A nafs acts on both the body and the brain. It influences the mind (qalb / mind / virtual brain) through its vital point in the chest. Its activities are discussed under the following headings:

a. Nafs helps Qalb (Mind)
b. Urges of Survival and Reproduction
c. Nafs acting directly
d. Nafs sensing anti-creatures, like jinns
e. Nafs and the Third Eye
f. Nafs and Whisper of Satanic Jinn
g. Nafs and Sexual Drive
h. Nafs build Character
i. Nafs and Self-restraint

8a. **Nafs helps Qalb (Mind)**

> "It is God that (makes) the nafses die *(yatawaffa)* at their death; and the one who die not, in their sleep. Then keeps the one whom He has decreed for them the death, and sends the others for a term specified. Verily, in that are signs for a people who reflect." [Al Quran 39:42]

The above verse states that God causes the nafses to die at the time of death and during sleep: *"It is God that (makes) the nafses die (yatawaffa) at their death; and the one who die not, in their sleep…"*

But if it is the body that dies; how can a nafs die? And, what is 'dying' during sleep?

As discussed earlier, the ruh connects to a muscle in the chest and functions as the platform of mind (qalb / virtual brain). The nafs connects to the mind through a vital point of the same muscle and infuses nafs-related emotions into the mind.

Therefore, when the ruh is taken out of the body, the mind is dismantled, and the nafs becomes inactive. In this state, a person sleeps because his mind is dismantled. During sleep, the nafs remains in the body but in an inactive state. In the verse above, this inactive state of the nafs is considered the 'death of the nafs,' allowing a person to experience a deep, sound sleep.

A human dies permanently in two steps. In the first step, Allah seizes the ruh, rendering the person unconscious. In the second step, the nafs is collected by the angels, leading to permanent death.

Simply put, a person falls asleep (becomes unconscious) when the ruh is taken out of the body, and he dies when the nafs is taken out from the body.

The Angel of Death collects the nafs, while the ruh is always collected by Allah Himself.

8b. **Urges of Survival and Reproduction**

Fear is a primary emotion of the nafs. Fear relates to the urge for survival. The brain receives information about fear from sensory organs such as eyes, ears, nose, and tongue. The brain assesses the danger and energizes the mind, which then drives the body's responses according to the emotions of the mind.

Human ruhs and nafses are complex and diverse, generating different emotions in varying degrees and prompting the brain to respond differently. Some people confront fear, some flee, and others do nothing. However, the nafses of beasts are almost uniform, leading them to respond similarly.

The brain sends out electric pulses of fear. However, if it were solely a matter of electric pulses and muscles, the entire body would be equally affected, as every cell is connected to a nerve. While the brain does send pulses of fear throughout the body, the emotion is most vividly felt in the vital areas of the nafs. The center of the nafs is located below the navel, so nearby body parts experience the emotion of fear more intensely. This is why extreme fear can cause pain in the lower back, sensations in the lower stomach, shivering in the legs, and even urination.

Similarly, the brain sends pulses of sadness and joy throughout the body, but these emotions are primarily felt

in the chest. In extreme joy, the chest tends to expand, while in extreme sadness, it tends to constrict, because sadness and joy are ruh-related emotions, and the ruh is located in the chest.

A beast has only a nafs, so it experiences only nafs-related emotions, such as fear, aggression, anger, love, disgust, and so forth. It lacks a ruh, so it does not experience ruh-related emotions such as sorrow and happiness. For example, if one slaughters a sheep in front of other sheep, they do not feel unhappiness.

Only dogs show signs of what appears to be happiness when they see their masters. However, this is not true happiness; it is an expression of love, which is related to their nafs. Their enthusiastic behaviors when greeting their masters are similar to the playful acts seen among puppies. A dog remains like a puppy to its master throughout its life because the master nurtures and feeds it like a mother.

Therefore, the waves of brain are translated and experienced as fear, sorrow, joy, and other emotions by the nafs and ruh. The nafs and ruh, according to their inherent natures, then inspire the brain to act through the mind.

A human brain plays a key role by producing hormones. For example, the brain produces a hormone that helps withstand fear by stabilizing the body and releasing extra energy. The production of the hormone takes time. For instance, when flying by an aircraft, the fear of flying is often suppressed after about an hour, indicating that the hormone takes around an hour to form and suppress the fear.

8c. **Nafs acting directly**

In some cases, the nafs can act without the deliberate help of the brain. The nafs, being a composite force field, can store certain information that acts based on the vision of mind rather than the calculations of brain.

The brain requires some time to assess a danger, especially when the threat is approaching quickly. The nafs, however, is designed with certain pre-existing information and is trained to respond based on minimal nerve data of nodal points scattered throughout the body. The brain's assessment follows this initial reaction, determining the degree of fear and guiding any further necessary actions.

In some cases, a nafs may not need light received in the mind through the eyes even. The nafs is a combination of unknown force fields. It may sense the emitted light of an object dangerously coming from the back and move the body instantly.

8d. **Nafs sensing anti-creatures, like jinns**

Some force fields interact with antimatter, much like gravity affects both matter and antimatter. An animal's nafs is a combination of unknown force fields, some of which can sense and act on antimatter. This is why a nafs might detect the presence of anti-creatures in a house, causing a person to feel scared in a haunted house, even if he is unaware that it is haunted.

8e. **Nafs and the Third Eye**

The nafs possesses an invisible eye on the forehead—one of its vital points—that is not fully developed during life on Earth. This eye (vital point) will develop after death and will be compatible with the resurrected body. In the afterlife, a resurrected human will be able to see anti-creatures, such as jinns.

If this third eye were to develop during earthly life, it might enable a person to see jinns and other anti-creatures, which could be a frightening experience. In the afterlife, those destined for hell (galaxies within this universe) will become giants, making the sight of jinns and other anti-creatures an ordinary affair.

8f. **Nafs and Whisper of the Satanic Jinn**

The nafs, being a combination of unknown force fields, is affected by the whispers of satanic jinns, which allure sinful deeds. These whispers, created by invisible anti-creatures, might originate from positrons. The positrons could interact with the electrons of the human nafs, producing photons that carry information. The nafs then produces the vision of sin in the mind with the help of the brain.

The right hemisphere of the brain may vitalize thought, while the left hemisphere may plan the corresponding actions. If the drive of the brain is not tempered by knowledge or the nature of the ruh and nafs, the whisper may lead to sin.

8g. **Nafs and Sexual Drive**

The nafs also inspires the brain in matters of reproduction. Its center is located below the navel, making it powerful in influencing sexual arousal. If the brain is enriched with religious knowledge and accustomed to acting on that knowledge, it will enlighten the nafs properly.

An enlightened nafs will increase the fear of God and suppress illegal sexual arousal. However, a person with corrupted teachings will not experience this fear and may commit an illegal sexual act.

8h. **Nafs build Character**

A man’s character is essentially the character of his nafs. While general education appears to be a major factor in shaping one's character, it primarily influences his behavior and speech, not his intrinsic nature. For example, a knowledgeable man might consistently say that lying is wrong, yet he may still have the habit of telling lies. Education may change the color of the character, but not its basic form.

> “The Prophet (pbuh) said: "If someone were to say that a hill has been moved, I might believe it; but I would never believe it if someone said that a person's character (nature) has changed” [Hadith]

Character cannot be changed because the nafs itself is unchangeable. Allah has created the nafs with designed force fields (elementary souls/ruhs) that are nearly immutable. For instance, to neutralize and alter the Weak Nuclear Force Field, one would need a temperature of 10^{15} degrees K.

However, the nature of nafs aided by social, economical, and physical abilities guide the activities of a person.

In addition, strong faith in Allah and religious knowledge can make a significant difference. When a man learns something new, neurons from different brain regions communicate with each other. If he consistently uses this ideology to guide his actions, the brain strengthens and enhances communication between neurons. Over time, this ideology will become his primary deciding factor, generating the strongest electric pulses in his brain. This can neutralize any plan of misdeed. Therefore, a pious man, despite having a tyrant and arrogant nafs, can still remain good.

8i. **Nafs and Self-restraint**

The nafs has vital points located on the head, forehead, chest, palms, backbone, and feet; its center is below the navel, where it is most sensitive and powerful.

If the brain has planned a misdeed and is driving the person to carry it out, then the nafs is equally responsible, as it has incited the brain to plan the misdeed through its nature, urges, and emotions.

As a human grows, the drive of the nafs gradually intensifies toward either good or bad. For example, if a

person is overweight and not hungry, his brain has no technical reason to plan for eating. Yet, he may still eat because he has never controlled his nafs, allowing it to become greedy. Therefore, practices like sawm (fasting) and self-restraint help to purify the nafs.

9. **The Resurrection and the Nafs**

The nafs is given to the developing fetus during or soon after conception. As the zygote forms and the baby grows, the nafs takes shape alongside it. When the human body is a tiny ball (microscopic) in the mother's womb, the nafs is also like a tiny ball; when the body resembles a leech, the nafs mirrors that form; and as the body develops into a baby, the nafs takes on the shape of a baby. The nafs continues to evolve throughout one's earthly life. The human body is like a mold, and the nafs is like a cast, both in the mother's womb and on Earth.

The nafs is a combination of unknown force fields (elementary souls/ruhs). It takes shape and gets imprinted with the data of physical development, essentially forming a program of creation. With this nafs and a set of 46 DNA Molecules, a person can be re-created.

> "What! When we die and become dust that is a return far! We already know how much of them the earth takes away; with Us is a record guarding" [Al Quran 50: 3–4]

The verses mention two key elements involved in a human's re-creation: one is "something that the earth does not take away," and the other is "record guarding."

The "thing that the earth does not take away" is the Double Helix DNA Molecules. The DNA Molecules can survive in nature for several hundred thousand years. A set of 46 DNA Molecules is sufficient to recreate a human. Some scientists believe that, in the future, they might be able to recreate dinosaurs using the DNA found in their fossilized eggs.

However, DNA alone cannot reproduce a human; the nafs is also necessary. If a zygote is placed in a test tube under optimal conditions, it multiplies and forms a lump of flesh; it does not develop into a complete and perfect physique.

There is nothing inherently special in the mother's womb. In the womb, a baby develops in a simple bag (amniotic sac) of water (amniotic fluid). Allah shapes the baby's physique by guiding the genome expression (tinin), as the nafs is still raw at that stage and cannot yet assist the DNA in forming the body perfectly.

> "He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise." [Al Quran3:6]

But the nafs of a created human is designed with a program of formation. During the resurrection, it will assist the DNA in forming the body.

A human will be resurrected with the same DNA he had on Earth, ensuring that he cannot deny being the same person who committed the sins.

On the Day of Resurrection, a set of DNA Double Helix Molecules (46) collected from the remains of a person's body will be attached to his nafs. This

combination will form a cell that will multiply in the same way it developed in the mother's womb. The body will grow on the land by absorbing suitable nourishment (the rain of *salsalin hamain masnun*, primarily amino acids) supplied in the surroundings. Thus, humans will be resurrected similarly to how plants grow on Earth, but at a much faster rate due to the altered nature of space-time at that moment.

> "It is He Who sends the winds like heralds of glad tidings going before His mercy, when they have carried the heavy-laden clouds. We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith. Thus, We shall raise up the dead so that you may remember." [Al Quran 7:57]

Indeed, the cell of a plant and the cell of an animal are almost similar—if a plant can grow on earth, why can't an animal?

Every person will be resurrected with their fingerprints intact:

> Yes, We are able to put together in perfect order the very tips of his fingers." [Al Qur'an, 75:4]

FIGURE 6.9: The Very Tip of the Finger

To resurrect a human with the same fingerprint, his genome code is essential. DNA Molecules can survive in nature for hundreds of thousands of years. The Earth serves as our dwelling place and protective storage:

> "It is He Who hath produced you from a Soul Single (GUT Force +); here is a place of dwelling and storage; We detail Our signs for people who understand." [Al Quran 6:98]

Allah preserves at least one set of a person's DNA Double Helix Molecules (46).

The function of 98% of DNA is unknown and often considered 'junk DNA.' It is possible that some of this so-called junk DNA is destined to resurrect the body by producing a cell from the matter supplied in the surroundings.

However, the brain of a resurrected human will experience memory loss. The nafs does not preserve memory data. A person will be resurrected with a brain similar to that of a newborn baby, just before their first cry. Thus, the memory of each human is collected and preserved in the 'Record Guarding:

> "What! When we die and become dust that is a return far! We already know how much of them the earth takes away; With Us is a Record Guarding" [Al Quran 50: 3–4]

The 'Record Guarding' mentioned in the verse is not the 'Amal-Nama.' It refers to another record preserved in

the Guarded Disc (Lawh-Mahfuz). This record includes complete brain data collected every night during a person's sleep:

> "It is He who (makes) you die *(yatawaffakum)* by night and has knowledge of all that you have done by day. By day, does He raise you up again that a term appointed be fulfilled. In the end, unto Him will be your return. Then He will show you the truth of all that you did." [Al Quran 6:60]

"...and He knows what you committed by the day..." means that He collects the brain data, similar to a video record of each day (from sleep to sleep). This data will be shown to the person on the Day of Judgment, as the verse states: *"In the end, unto Him will be your return. Then He will show you what you used to do."* However, Allah does not disclose one person's secrets to another. He is Merciful and Honorable; He protects each individual's honor.

The angels collect the data and deposit it in the Server of the Command Station of the First Sky. From there, the data is transmitted to the Lawh-Mahfuz via Sidratul-Muntaha, where it is preserved in an individual's file.

Just after Resurrection, humans will lose their senses when they will be fed their brain data directly, much like loading data onto a computer's hard drive. When they will regain consciousness, they will recognize themselves and remember everything of their earthly life.

10. **The Need of Guarding**

Now that we have refined the concepts, we can address the verses under discussion more effectively, incorporating these ideas to provide a deeper understanding:

> "He is the Irresistible from above over His worshippers; and He sends over you guarding (angels). At length, when comes to anyone of you the death—take him Our messengers (angels); and they never fail in their duty. Then are men returned unto Allah, their Protector, the Reality. Is not His the Command? And He is the Swiftest in taking account." [Al Quran 6: 61-62]

The above verses mention that Allah persistently guards His worshippers through angels who protect their nafses. The reason for this guarding of the nafses is discussed below:

A human body acts as a mold, while the nafs functions as a cast during its formation in the mother's womb and development on Earth. As the body is shaped and grows, the nafs is designed and programmed accordingly. It preserves this design and program, ultimately becoming the driving force behind the resurrection of the body.

Until death, a nafs remains in a state of development, evolving and gradually taking on the role of sustaining the body. Earthly pain and struggles contribute to its growth. The more it is tested and punished, the stronger it becomes. The nafs is created to withstand the challenges

of the universe (Samawaat).

A nafs becomes fixed and hardened at the time of death. In the subsequent phase of virtual reality (in Illiyin or Sijjin, as discussed in Chapter 83), it continues to grow larger and stronger. However, its design and programs do not change, as its mold—the physical body—has died and decomposed in the grave.

We know that to dissolve the electromagnetic force field into the strong nuclear force field requires a temperature of 10^{28} degrees Kelvin, a level of heat achievable only if the entire universe were compacted into the state of the Big Bang. Similarly, a nafs is a combination of force fields (though these force fields are not yet discovered). Once a nafs becomes hardened at the time of death, it goes beyond the scope of change.

A nafs can only be designed and programmed within a physical body over time. This is by design—the force fields of a nafs are conscious and have the affinity to adopt the shape and programs of the body it is meant to form and sustain. They are permanently imprinted with the information (Allah has power over all things):

> "By the Nafs, and the proportion and order given to it, and its enlightenment as to its wrong and its right; truly he succeeds that purifies it and fails that corrupts it!" [Al Quran 91: 7-10]

How does a nafs become corrupted? On Earth, a nafs remains in a state of change. Therefore, it is crucial how it is molded. If it is molded in a human body, it becomes programmed to shape a human body during resurrection. However, if it is molded in a devil-human body, it

becomes programmed to shape a devil-human body. Consequently, a person with such a nafs will resurrect in a devil-human form.

The satanic jinns possess idolaters and establish a connection with them. Since a satanic jinni, created from anti-matter, cannot directly connect with a human's body, made of baryonic matter, it connects through the nafs. The nafs acts as a conduit and protector, facilitating this connection:

The jinni enters a human body and projects its nafs from its own dimension to connect with the human's nafs. As a result, the human becomes possessed by the jinni. The combined entities may be referred to as a devil-human body. If we could observe anti-matter, we would see many humans merged with satanic jinns. Over time, the nafs becomes designed to hold together both a human body (baryonic matter) and a jinn body (anti-matter). Consequently, the nafs evolves into a program for forming a devil-human body.

During the resurrection, the nafs will form a body in a devil-human shape with developed facilities to connect with a body of anti-matter. The jinn will possess him at that time as well. The person will become a multi-dimensional being, with access to the dimension of the jinn. He will be able to interact with both jinns and humans equally.

After the resurrection, he will despair of entering Jannaat upon seeing his devil-human body. The Quran says:

> "Even if the wrongdoers had all that there is on earth and as much more would they offer it for

ransom from the pain of the Penalty on the Day of Judgment! But something will confront them from God, which they could never have counted upon—and will become apparent to them satan, what they earned, and will surround them what they used to mock!" [Al Quran 39: 47–48]

"But those who have earned the satan will have a reward like the satan. Ignominy will cover their (faces); no defender will they have from God. Their faces will be covered, as it were with pieces from the depth of the darkness of night. They are companions of the Fire; they will abide therein!"[Al Quran 10:27]

"One day will He gather them all together: "O ye assembly of Jinns! Certainly, you have many of the mankind." Their friends among men will say: "Our Lord! Some of us were enjoyed by others, but we reached our term, which Thou did appoint for us." He will say: "The Fire be your dwelling-place; you will dwell therein forever, except as God wills." For thy Lord is full of wisdom and knowledge." [Al Quran 6:128]

After death, the nafs of a person destined for Hell is kept in Sijjin. In Sijjin, its design and program do not change, but it grows exceedingly large, extremely strong, and highly efficient, as a person destined for Hell must be a formidable being. Allah is Merciful; He allows one to grow in the direction one moves.

After death, the nafs of those destined for Jannaat are kept in Illiyin. In Illiyin, some may undergo correction through punishments, known as the punishment of the grave.

By the Day of Resurrection, each nafs will become fully matured in one direction—either to bear a devil-human body in the tumult of the Samawaat (this universe) or to have a handsome or beautiful human body in the tranquility of Jannaat (another universe / paradise).

On the Day of Resurrection, all nafses (souls) will be released. By then, each nafs will be so developed that it will form its physical body with supplied matter and a set of DNA Double Helix Molecules (46). The mother's womb and intimate shaping by Allah will no longer be necessary. This will be the true birth of a human being, as after this birth, they will neither die nor sleep and will never change. They will live forever. Woe to those who will resurrect with a devil-human body, recognizable only by their marks!

If the nafs of a person becomes powerful enough to help his resurrection, his material body cannot be destroyed. If he falls into a process of destruction, his nafs will continue regenerating his body-parts from the available cells.

If the nafs of a person becomes powerful enough to facilitate their resurrection, his material body cannot be destroyed. Even if the body undergoes destruction, the nafs will continue regenerating its parts from the suitable matter, supplied.

After the Judgment, a person with devil-human body will be a forgotten vicegerent of God over a whole galaxy of this universe (the galaxies are the objects of hell). The

universe (Samawaat) is basically created for the jinns. He will be able to interact with the jinns living in the anti-galaxies.

> "Do ye then see what ye throw out (sperms that carry DNA material)? Is it ye who create it, or are We the Creators? We have decreed death to be your common lot, and We are not to be frustrated from changing your forms and creating you in that ye know not. And ye certainly know already the first form of creation; why then do ye not celebrate His praises?" [Al Quran 56: 58-62]

What happens if a person is pious, and Allah is riding on him in most of the times? Will he take on the shape of Allah?

To answer, the person does not take on the shape of Allah because he is already created in Allah's own image. If Allah is with a person, their nafs learns to bear the light of Allah. On Earth, humans are weak and immature, in a state of development; they are not yet capable to bear Him adequately. Therefore, Allah may only immerse lightly in a nafs. However, after the Resurrection, humans will be fully matured. On the Land of Final Judgment, many will shine like the Sun due to their nafs being illuminated by the light of Allah.

However, a faint glow of light is sometimes visible on the faces of pious Muslims. This is particularly evident at the arrival terminal of an airport, where one has earnestly called upon Allah during a flight. After arrival, as the frequency of remembrance decreases, the light gradually fades.

Say: "Who rescues you from the dark recesses of land and sea when you call upon Him in humility and silent terror: If He only delivers us from these, we shall truly show our gratitude." Say: "Allah rescues you from these and all distresses—and yet you worship false gods!"

Say: "He has power to send calamities on you from above and below, or to cover you with confusion in party strife giving you a taste of mutual vengeance each from the other." See how variously We explain the verses that they may understand.

But your people reject this, though it is the truth. Say: "Not mine is the responsibility for arranging your affairs; for every message is a limit of time, and soon shall you know it."

Section-11 of chapter-6 **[Verse 68-70]: Negative discussion about the Verses**

When you see men engaged in vain discourse about Our verses, turn away from them unless they turn to a different theme. If satan ever makes you forget, then after recollection, sit not you in the company of those who do wrong. On their account no responsibility falls on those that guard for the sake of God but is to remind them that they may guard against satan.

Leave alone those who take their religion to be mere play and amusement and are deceived by the life of this world. But proclaim this that every soul delivers itself to ruin by its own acts; it will find for itself no protector or intercessor except Allah. If it offered every ransom, none will be accepted.

Such is those who deliver themselves to the ruin by their own acts. They will have for drink boiling water and for punishment one most grievous; for they persisted in rejecting Allah.

Section-12 of Chapter-6 **[Verse 71-73]: Allah's Guidance is the Guidance**

Say: "Shall we indeed call on others besides Allah—the things that can do us neither good nor harm—and turn on our heels after receiving guidance from Allah like one whom the satans have made into a fool, wandering bewildered through the earth; his friends calling, “come to us,” guiding him to the Path."

Say: "Allah's guidance is the guidance, and we have been directed to submit ourselves to the Lord of the Universes, to establish salat, and to guard for the sake of Allah; for it is to Him that we shall be gathered together. It is He Who created the Skies and Lands (this universe) in truth, and on the day He will say: “Be”—and it is! His word is the truth. His will be the dominion on the day the trumpet will be blown. All-Knower of the unseen and the seen; He is the wise, Well Acquainted."

Section-13 of Chapter-6 **[Verse 74-94]: Home of Ummah and the Mother of Cities (Main Discussion)**

Lo! Abraham said to his father, Azar: "Do you take idols for gods? Verily, I see you and your people in manifest error."

Thus, did We show Abraham the Power and the Laws of the Skies and Lands that he be one of those who have Faith with certainty.

When the night covered him over, He saw a star. He said: "This is my Lord." But when it set, he said: "I love not those that set." When he saw the moon rising in splendor, he said: "This is my Lord." But when the moon set, he said: "Unless my Lord guides me, I shall surely be among those who go astray." When he saw the sun rising in splendor, he said: "This is my Lord; this is the greatest." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to Allah. For me, I have set my face firmly and truly towards Him Who created the Skies and Lands, and never shall I give partners to Allah."

His people disputed with him. He said: "You to dispute with me about Allah when He has guided me? I fear not those whom you associate with Him in worship, unless my Lord wills. My Lord comprehends in His knowledge all things. Will you not be admonished? And how should I fear those whom you associate in worship with Allah when you fear not to give partners to Allah without any warrant having been given to you? Which of two parties have more right to security, if you but know? It is those who believe and confuse not their beliefs with wrong that are in security, for they are on guidance."

That was the reasoning about Us, which We gave to Abraham against his people.

We raise whom We will degree after degree. For your Lord is full of wisdom and knowledge.

Remarks:

Abraham understood the presence of one God by observing creation. One does not need to be a scientist to recognize that the sun, the moon, and the stars are under a

single command. The creation is finely tuned. A seeker of Truth should follow Abraham's example and reject falsehood, just as Abraham rejected and challenged the worship of idols.

Abraham is discussed here because the Home of Ummah is connected to him.

We gave him Isaac and Jacob—all We guided. And before him We guided Noah and among his progeny David, Solomon, Job, Joseph, Moses, and Aaron—thus, do We reward those who do good. And Zakariya and John, and Jesus and Elias—all in the ranks of the righteous. And Ismail and Elisha and Jonas and Lot—and to all We gave favour above the nations. And to their fathers, and progeny, and brethren—We chose them, and We guided them to a straight way. This is the guidance of Allah. He gives that guidance to whom He pleases of His worshippers. If they were to join other gods with Him, all that they did would be vain for them. These were the men to whom We gave the Book, and Authority, and Prophet-hood.

If these reject them, behold, We shall entrust their charge to a new people who reject them not. They are those whom Allah had guided. So, follow the guidance. Say: "No reward for this do I ask of you. This is no less than a message for the nations."

No just estimate of Allah do they make when they say: "Nothing does Allah send down to man." Say: "Who then sent down the Book which Moses brought—a light and guidance to men? But you make it into sheets for show while you conceal much. Therein were you taught that which you knew not—neither you, nor your fathers." Say: "Allah". Then leave them to plunge in vain discourse and trifling.

And this is a Book (Al Quran), which We have sent down, bringing blessings and confirming which came before it, that you may warn the Mother of Cities and all around her. Those who believe in the hereafter believe in this, and they are protective over their salat.

Remarks:

The last paragraph of the above verses discusses the 'Mother of Cities' after describing Abraham's activities in Babylon. In the Holy Bible, Babylon is regarded as the first city of mankind, where city life began. Therefore, Babylon can be called the 'Mother of Cities'.

The verses indicate the people to whom Prophet Muhammad (pbuh) was to preach the Quran. They are the people living around the 'Mother of Cities' (Babylon). This is also mentioned in the following verse:

> "Thus, have We sent by inspiration to thee an Arabic Qur'an that thou may warn the Mother of Cities and all around her; and warn of the Day of Assembly, of which there is no doubt—some will be in the Jannaat, and some in the Blazing Fire."
>
> [Al Quran 42:7]

Babylon flourished in what is now modern-day Iraq. The people around Babylon were Arabs and Persians. The Quran specifically targeted these two peoples for preaching through the way of jihad, as guided in this part of the Quran (Hudan lil Muttaqin). Their territories form the Home of Ummah, referred to as 'Darussalam' (Home of Peace) in the Quran.

Therefore, the Home of Ummah (Darussalam / Home of Peace) encompasses the lands of the Arab and Persian peoples, extending from Morocco to the Himalayas. The Arabs of the Middle East and Africa, along with the peoples of the Persian territories rapidly embraced Islam by the grace of Allah. Today, their lands from Morocco to the Pamirs form the core of the Muslim world.

Islam was destined to be preached in the Home through the way of struggle and warfare (jihad), and the Muttaqin were guided accordingly. They defeated the Taghuts, from opposing tribal chiefs to emperors, and the people accepted Islam safely and rapidly.

However, the concept of preaching through jihad was intended only for the Home of Ummah (Darussalam / Home of Peace, extending from Morocco to the Pamirs).

> "If it had been thy Lord's will, they would all have believed; all who are on Earth! Wilt thou then compel mankind, against their will, to believe! No soul can believe, except by the will of God, and He will place doubt on those who will not understand." [Al Quran 10:99-100]

Islam was destined to be preached beyond the Home of Ummah by Sufis and Daees (preachers) through the Way of Dawah (invitation), as guided in the next part of the Quran (Hudan lil Nas / Guidance for Mankind). In reality, Islam was spread among Turkic, Indian, and Indonesian peoples by Sufis and Daees. The strategy for preaching beyond the Home of Ummah is discussed in the introduction of Part 2.

1. Babylon, the Mother of Cities

Babylon was a city in Mesopotamia, the oldest civilization in the world, dating back over 7,000 years. Mesopotamia is often called the 'Cradle of Civilization.' The great empires of ancient Mesopotamia included Sumer, Elam, Akkad, Mari, Babylon, and Assyria. The Sumerian civilization, which flourished around 3000 BCE, is the earliest known civilization.

According to Holy Bible, Babylon was the first city of mankind:

> "Now the whole earth had one language and the same words. And as people migrated from the east, they found a plain in the land of Shinar and settled there. And they said to one another, "Come, let us make bricks and burn them thoroughly." And they had brick for stone, and bitumen for mortar. Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." And the Lord came down to see the city and the tower, which the children of man had built..." – Genesis 11:1-32, Holy Bible (ESV)

Therefore, Babylon can be considered the 'Mother of Cities.' However, some may argue in favor of Makkah, also known as Bakkah in the Quran and the Holy Bible. Makkah has been regarded as a holy place since ancient

times. Unlike cities, which are often associated with impurity or corruption, a place as sacred as Makkah may not fit the title 'Mother of Cities.

Makkah was never the capital of an emperor or king, nor was it ever the center of the Islamic Caliphate. It is best regarded as the spiritual center of the Islamic world.

Moreover, when Hagar (the mother of Ismail) settled in Makkah, there was no one to offer her even a pot of water. In contrast, when Abraham left Babylon, it was the capital of Nimrod. As a city, Babylon predates Makkah.

If you were to ask a historian which city should be called the 'Mother of Cities,' they would likely answer, 'Babylon.' The Quran, too, does not suggest anything different from this common understanding.

Therefore, the 'Mother of Cities' refers to Babylon.

The remains of Babylon are located 64 km north of Kufa, where Hazrat Ali moved the headquarters of the Islamic Caliphate.

2. The Extensions of Babylon

Many Emperors ruled from Babylon. It became the Capital of Alexander after Greeks captured the area.

2a. Seleucia

Alexander died in 323 BCE, and his empire was subsequently divided. His general, Seleucus 1, founded the Seleucid Empire, which ruled the eastern part of Alexander’s former empire from 312 BCE to 63 BCE.

Seleucus 1 established a new city, Seleucia, and moved his capital from Babylon. Seleucia was located on the west bank of the River Tigris.

Seleucia was located close to Babylon and can be considered an extension of it. After the capital was moved to Seleucia, Babylon's importance declined sharply, and the city was eventually depopulated.

"Seleucus founded a number of new cities during his reign, including Antioch (300 BC) and in particular Seleucia on the Tigris (305 BC), the new capital of the Seleucid Empire, a foundation that eventually depopulated Babylon."

– Wikipedia, The Free Encyclopedia.

By the time of Jesus Christ, the city of Babylon still existed, but it had been uninhabited for a couple of hundred years.

2b. **Ctesiphon**

Ctesiphon was founded in the 120s BCE as a military camp and became the capital of the Parthian Empire in 58 BCE. The city served as the capital of the Persian Empire for over 800 years, until the Muslim conquest in 651 CE.

The ancient city is located 20 miles southeast of Baghdad on the eastern bank of the Tigris. It was one of the greatest cities of its time and gradually merged with Seleucia on the opposite side of the river. By the end of the eighth century, the city fell into decay and was depopulated, with Baghdad eventually taking its place.

2c. **Kufa**

Kufa was founded in 639 CE by Hadrat Omar and is located on the bank of the Euphrates, 40 miles south of ancient Babylon. It served as the final seat of the Rashidun Caliphate.

Many Sahabah shifted in Kufa and used to call the city Darussalam (Home of Peace). Hazrat Omar settled some Jews as well, who were once evicted from Khaibar. Actually, the complete land of the people (Arabs and Persians) who were living in General Area Babylon and its extensions (Seleucia Ctesiphon, Kufa, Baghdad, etc.) should be called Darussalam (Home of Peace). It extends from Morocco to the Pamirs. In this Tafsir the land has been called Home of Ummah as well. The area was under Roman and Persian Empires at the time of Prophet Muhammad (pbuh). Both the Empires were captured by his forces up to Tabi-Tabiin.

Many Sahabah settled in Kufa and referred to the city as Darussalam (Home of Peace). Hazrat Omar also settled some Jews there who had been evicted from Khaibar. Although Omar did not allow the construction of new buildings in Madinah, he founded the city of Kufa, likely following the instruction of Prophet Muhammad (pbuh). Later, Hadrat Ali moved the capital of the Islamic Caliphate to Kufa, presumably also in accordance with the Prophet's guidance.

> "But God doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight."
> [Al Quran 10:25]

Kufa gradually became the center of Quranic Interpretation and Islamic Jurisprudence. The Islamic Sufism too flourished in its surrounding area including Baghdad.

2d. **Baghdad**

Baghdad, located about 55 miles north of Babylon, was the center of the Islamic Caliphate for approximately 500 years.

After the fall of the Umayyads, the Abbasids moved the capital to the area near Babylon. They selected a site north of the Sassanid capital, Ctesiphon, in a region known as Baghdad, a Persian name, where some Persians were already residing.

Caliph Al-Mansur commissioned the construction of the city on July 30, 762 CE, naming it Madinat al-Salaam (City of Peace). This was the official name used on coins, weights, and other official documents, although the common people continued to use the old name, Baghdad.

In 1258 CE, after about 500 years, Baghdad was destroyed by Hulagu Khan, marking the end of the Caliphate.

2e. **General Area Babylon**

One can draw a circle around Babylon with a radius of about 40 miles. Ctesiphon, Seleucia, Kufa, and Baghdad will fall in the circle. The cities progressively superseded each other throughout the history. These cities are actually extensions of ancient Babylon, the Mother of Cities.

FIGURE 6.10: General Area Babylon

In fact, Seleucia, Ctesiphon, Kufa, and Baghdad are extensions of Babylon, the "Mother of the Cities". The peoples of this area were primarily targeted for the preaching of Islam. They were Arabs and Persians. The Arabs live as far west as Morocco, and the Persians live as far east as the Pamirs. In this Tafsir, the land from Morocco to the Pamirs is referred to as the Home of Ummah. In the Quran, this region is referred to as Darussalam (Home of Peace / Islam). During the time of Prophet Muhammad (pbuh), this land was under the occupation of the Roman and Persian Empires, both of

which were eventually captured by his followers during the period of Sahabah, Tabi'in, and Tabi Tabi'in.

Islam had to return to Babylon in force because Abraham was evicted from there—this appears to be how Allah works.

3. Curse on Babylon

Babylon is considered a cursed city in the Holy Bible. Prophet Muhammad (pbuh) also foretold the death of Imam Hussein near a cursed place (Imam Hussein died in Karbala, 35 miles west of Babylon).

The Islamic Caliphate did not relocate directly into Babylon, as the city was destined never to be rebuilt, as stated in the following verse of the Holy Bible:

> "Behold, I will stir up the Medes against them, who will not regard silver; and as for gold, they will not delight in it. Also their bows will dash the young men to pieces, and they will have no pity on the fruit of the womb; their eye will not spare children. And Babylon, the glory of the kingdoms, the beauty of the Chaldeans' pride, will be as when God overthrew Sodom and Gomorrah. It will never be inhabited, nor will it be settled from generation to generation; nor will the Arabian pitch tents there, nor will the shepherds make their sheepfolds there" [Isaiah 13: 17-20]

Many verses in the Holy Bible portray Babylon negatively.

Around 597 BCE, the Jewish land was captured by the Babylonian King Nebuchadnezzar, who destroyed the First Temple and forced the Jews into exile in Babylon. This captivity lasted about 48 years, ending around 538 BCE when the Persian Emperor Cyrus the Great captured Babylon and allowed the Jews to return. Cyrus also permitted them to rebuild the Temple. In the Holy Bible, Cyrus the Great is referred to as a Messiah:

> "Cyrus is my anointed king. I take hold of his right hand. I give him the power to bring nations under his control. I help him strip kings of their power…" – Isaiah 45:1, Holy Bible

Prophets Isaiah and Jeremiah foresaw the Babylonian captivity, and Prophet Daniel endured the exile. In the books of Isaiah, Jeremiah, and Daniel, Babylon is depicted negatively. However, that was a matter of the past. Jesus spoke of the coming light:

> "She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son. Greet one another with the kiss of love. Peace to all of you who are in Christ."
>
> – 1 Peter 5:13-14, Holy Bible (ESV)

In the verse, 'chosen' refers to the Jews, and 'likewise chosen' refers to Muslims.

The phrase 'Peace to all of you who are in Christ' is interpreted as a blessing on the followers of Islam, as all prophets, including Moses and Jesus, are part of Islam.

However, in many verses, the books attributed to Jesus also speak of Babylon negatively where the city is referred to as 'Mystery Babylon the Great,' 'Babylon the Great,' or 'Daughter of Babylon,' rather than simply 'Babylon'.

The same pseudonyms were used in the Old Testament as well:

> "O Daughter of Babylon, doomed to be destroyed, blessed shall he be who repays you with what you have done to us!"
>
> – Psalm 137:8, Holy Bible (ESV)

The Holy Bible continued using these pseudonyms during the time of Jesus. By these terms, the Bible does not refer to the ancient Babylon of Mesopotamia or its extensions like Seleucia, Ctesiphon, Kufa, or Baghdad. What the Holy Bible means by 'Daughter of Babylon,' 'Mystery Babylon the Great,' or 'the Great City' is indicated in the following verses:

> "Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you the judgment of the Great Prostitute who is seated on many waters, with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the dwellers on earth have become drunk."
>
> And he carried me away in the Spirit into a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns. The woman was

arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality. And on her forehead was written a name of ‘Mystery Babylon the Great’, mother of prostitutes and of earth's abominations.” [Revelation 17: 1-5, Holy Bible]

The above verses describe two visions of the Prophet:

In the first vision, described in the initial paragraph, the Prophet saw seven angels preparing to punish a Great Prostitute seated on a vast body of water. According to experts in Bible prophecy, a 'Woman' symbolizes a 'Priestly System,' so the 'Great Prostitute' likely represents a 'Corrupted Priestly System.' This system promotes concepts that lead to the legalization of gay marriage, the encouragement of dating culture and free sex, and the teaching of the theory of biological evolution to children, who may interpret it as fact.

In the second vision, described in the second paragraph, the Prophet saw a Woman who is the Mother of the Prostitute. This Mother, representing a Priestly System, preached the concept of 'All is Forgiven,' thereby corrupting her daughters. In the vision, the Woman, identified as the Mother of all Prostitutes, was dressed in purple and scarlet, which suggests she represents the Vatican, as Bishops and Cardinals wear purple and scarlet robes.

FIGURE.6.11: Dress of Bishops and Cardinals

Therefore “Mystery Babylon the Great” or “Babylon the Great is “Vatican / Rome”. It is not the ancient Babylon of Mesopotamia / Iraq.

In Holy Bible, there are several Books of Prophecy. The Book of Revelation is the last. It is a Book of the New Testament. So, confusion about the time is less in the Revelation.

Jesus foresaw that the people living around ancient Babylon would abandon Paganism and embrace Islam. He also foresaw that they would rule from the general area of Babylon, including Kufa and Baghdad. He sent his good wishes for them through his companion, as narrated in the following verse:

> “She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son. Greet one another with the kiss of love. Peace to all of you who are in Christ.”
>
> – 1 Peter 5:13-14, Holy Bible (ESV)

Peter was one of twelve companions (Hawariyyun) of Jesus Christ. Above verses are last lines of his First letter. In his time, nobody was living in Babylon. He must have heard from Jesus Christ that a Religious Babylon will rise in the general area of ancient Babylon.

Kufa and Imam Hussein is also foretold in the Holy Bible: The New Testament Peshitta (the Aramaic Bible) talks about Imam Hussein by name in a few places, such as Luke 11:21-22, Matthew 3:11 and Acts 2:7. Jesus, John the Baptist and Simon (Peter) had spoken plainly about Imam Hussein. The Psalm chapter 19, talks about a man from Hashemite moving toward Kufa.

4. People around Mother of the Cities (Babylon)

The peoples around Babylon (Mother of Cities) include the Arabs and the people of Greater Iran. From ancient times, these groups were closely connected to Babylon, which served as a central point of interaction for them

> "Thus, have We sent by inspiration to thee an Arabic Qur'an that thou may warn the Mother of Cities and all around her, and warn (them) of the Day of Assembly, of which there is no doubt: some will be in the Jannaat, and some in the Blazing Fire." [Al Quran 42:7]

The Quran is in Arabic, but Persian people do not speak Arabic. Therefore, the following verse was revealed:

> "If Allah had so willed, He could have made them a single people, but He admits whom He will to His Mercy, and the wrong-doers will have no protector nor helper." [Al Quran 42:8]

Many words are common between Persian and Arabic languages. One that starts learning Persian starts to understand Arabic.

Therefore, the Home of Ummah (Home of Peace / Darussalam) refers to the lands of these races, extending from Morocco to the Pamirs.

Who can be more wicked than one who invents a lie against Allah or says, "I have received inspiration," when he has received none, or who says, "I can reveal the like of what Allah has revealed"? And if you could but see when the wicked are in agonies of death! The angels stretch forth their hands: 'Yield up your souls. This day shall you receive your reward, a penalty of shame, for that you used to tell lies against Allah and scornfully to reject of His signs. And behold, you come to Us bare and alone, as We created you for the first time; you have left behind you all which We bestowed on you—we see not with you your intercessors whom you thought to be partners in your affairs. So now, all relations between you have been cut off, and all that you used to claim has vanished from you.'

Section-14 of Chapter-6 **[Verse 95-106]: Who is Allah**

It is Allah Who causes the seed-grain and the date-stone to split and sprout; He brings forth the living from the dead, and

it is He Who brings forth the dead from the living—that is Allah; then how are you deluded away from the truth?

Remarks:

In the verses mentioned above, the “Food Cycle” is referred to as the "Cycle of Life and Death." All our foods, except for salt and water, are products of this cycle. The foundation of the Food Cycle lies in plants, which capture and store the energy of the Sun. Only plants have the ability to store the Sun's energy, thereby infusing it into the Food Cycle and initiating it. Hence, the verse begins with a reference to plants: *"It is Allah Who causes the seed-grain and the date-stone to split and sprout."*

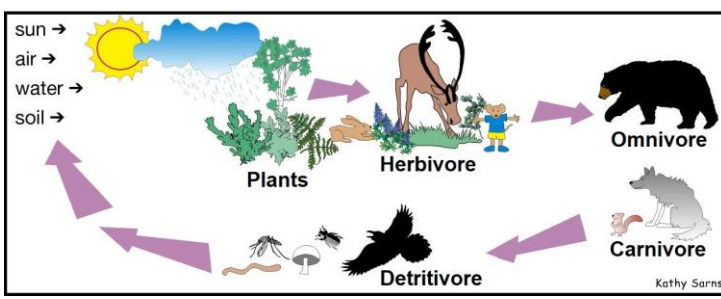

FIGURE 6.12: Food Cycle

Plants are consumed by herbivores and omnivores, which in turn are eaten by carnivores. When omnivores and carnivores die, they are consumed by detritivores (mainly worms and insects). After detritivores die, they produce nutrients, which are then absorbed by plants.

This process forms a cycle of life and death. Hence, the verse states: *"He brings forth the living from the dead, and it is He Who brings forth the dead from the living…"*

The cycle must continue for life to survive on Earth, with certain exceptional divine arrangements observed in specific cases:

In deserts, for instance, the roots of grass and seeds that have fallen into the sandy soil completely dry out during the long hot season, which can last up to eight months. During this time, no water remains in their cells, and all protoplasmic activity ceases. In scientific terms, they are considered dead. However, when humidity increases and a small amount of rain falls, they come back to life by absorbing the water.

In some ice-cold polar regions, flies appear suddenly for about a month, even in areas where none had been seen for hundreds of miles. For a long time, it was a mystery as to where these flies were coming from. Eventually, it was discovered that when the cold intensifies, a few flies take refuge in the cracks and corners of wooden ceilings, tables, cots, and other sheltered spots. Over the course of nine to ten months, they dry out completely and become extremely fragile. Scientifically, they are considered dead. However, when humidity and temperature increase for a couple of months, they revive by absorbing moisture, reproduce, and some of them return to a state of prolonged dormancy.

In some countries, when water recedes during the dry season, certain fish burrow into the wet soil. As the soil hardens, these fish dry out and become rigid, resembling hard sticks, with no visible signs of life. However, when

water returns after about nine months, the fish revive, come back to life, and reproduce, filling up the lake once again.

Some fish also lay eggs that can survive in the dry earth for months.

He it is that cleave the day-break; He makes the night for rest and tranquility, and the sun and moon for the reckoning. Such is the measuring of the All-Mighty, the All-Knowing.

Remarks:

The Lunar Year is counted from the Migration (Hijrah) of Prophet Muhammad (pbuh), while the Solar Year is counted from the birth of Jesus Christ.

The Jewish calendar is primarily a lunar calendar, but it is adjusted in cycles of 19 years to align with the solar calendar by adding an additional month approximately every three years. As a result, some years have 13 months. This adjustment facilitates agriculture and the observation of festivals but has rendered their calendar neither strictly lunar nor solar, raising doubts about the accuracy of Biblical history concerning time. The Quran forbids such transposing:

> "The number of months in the sight of God is twelve—so ordained by Him the day He created the Skies and Lands…Verily the transposing (the months) is an addition to unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year and forbidden another year in order to adjust the number of months

forbidden by God and make such forbidden ones lawful. The evil of their course seems pleasing to them. But God guides not those who reject Faith."

[Al Quran 9:36-37]

It is He Who sets the stars for you that you may guide yourselves with their help through the dark spaces of land and sea; We detail Our Signs for people who know.

Remarks:

The previous verses discussed the reckoning of time by the Sun and the Moon. This verse addresses finding direction at night by observing the stars. These concepts are related. If one knows the exact date and time, the position of a star can be determined using a star chart and ephemeris. Then, by using a theodolite and a clock, a man can determine his position and direction of movement. Sailors have been using sextants for this purpose since ancient times.

Moreover, Allah has placed easily identifiable stars to guide people traveling through featureless land at night. He has also set the constellations to help locate these stars.

People commonly use the Pole Star (Polaris) for navigation. If one extends the Earth's rotational axis to the celestial sphere, the Pole Star will lie almost directly on this axis. The star is so far away that the entire orbit of the Earth around the Sun appears as a mere point in relation to its distance. As a result, the Pole Star is visible in the northern sky throughout the year.

The latitude of a point on the Earth's surface is equal to the altitude (angle of elevation) of the Pole Star. At the North Pole, the Pole Star is directly overhead.

It is He Who has produced you from a Soul Single *(Nafsin-Wahidatin)* so a place of residing and a storage; We have explained in detail Our revelations for people who understand.

Remarks:

The universes were created from 'a Single Soul' (Nafsin Wahidatin), as discussed in Section 1 of Chapter 1.

The verse above refers to the Earth as a place of residence. But where is the storage? Is it the grave? In the grave, detritivores consume the dead body and convert it into nutrients, so it doesn't seem like a place of storage. Preserving a dead body is a challenging task:

*"**Cryonics** is a technique used to store a person's body at an extremely low temperature with the hope of one day reviving them. This technique is being performed today, but the technology behind it is still in its infancy.*

It's currently illegal to perform cryonic suspension on someone who is still alive. Those who wish to be cryogenically frozen must first be pronounced legally dead – which means their heart has stopped beating. Though, if they're dead, how can they ever be revived?

According to companies who perform the procedure, 'legally dead' is not the same as 'totally dead.' Total death, they claim, is the point at which all brain function ceases. They claim that the difference is based on the fact that some cellular brain function remains even after the

heart has stopped beating. Cryonics preserves some of that cell function so that, at least theoretically, the person can be brought back to life at a later date." - zidbits.com

FIGURE 6.13: Cryonic Suspension

The process of cryonic suspension is complex. If the body is not properly cooled, the cells can be destroyed. It's not as simple as placing a body in liquid nitrogen. Additionally, it is expensive, with the cost of preserving a body reaching up to $200,000.

"For the more frugal optimist, a mere $60,000 will preserve your brain with an option known as neuro-suspension. They hope the technology in the future will allow them to clone or regenerate the rest of the body." - *zidbits.com*

Now consider the Creator of the DNA code, human cells, and the brain. What might He do to preserve a dead

human with the intent of recreating him with his fingerprint intact?

The verses of the Quran reveal several clues that suggest His method of preservation. These points are discussed below:

1. Favorable Pairs:

> "He created you from a Nafs Single (*Nafsin-Wahidatin /* GUT Force +); then created favorable Pairs (Double Helix DNA)…" [Al Quran 39:6]

Every living creature is created from the Double Helix DNA Molecule. The 'Double Helix DNA Molecule' is referred to as 'Pairs' in the verse mentioned above. This is discussed in Section 13 of Chapter 3.

The DNA Code of each human is unique, as the verse says: *"…then created favorable pairs…"*. The code is the program of life. It forms, maintains, and reproduces a creature.

When the angel of death collects the soul (nafs) of a person, he may also collect a set of 46 Double Helix DNA Molecules and store them. Alternatively, the Double Helix DNA Molecules may be left to remain in the earth, where they can survive for hundreds of thousands of years. Allah knows the precise location of everything, so the earth itself may serve as the store.

Double Helix DNA Molecules are incredibly sophisticated. They contribute to aging and eventually lead to a person's death. The DNA Molecules some cells' might prepare for death by ensuring that their grouping remains intact, possibly by strengthening the nuclear wall

before or shortly after the creature's death—similar to how cell walls are fortified in certain single-celled prokaryotic organisms to survive in hostile environments. This preservation could potentially be used for resurrecting the creature.

When the process of resurrection will unfold in the universe and nourishing substances will be provided, all sets of DNA molecules will begin to form cells and start replicating. However, these will only result in forming the lumps of flesh. Only the sets of DNA molecules that will be intertwined with the nafs will form complete, perfect bodies.

The lumps of flesh will rot, producing pus and nutrients, which the resurrected beasts and the inhabitants of Hell will consume.

All creatures will be resurrected. Only a portion of humanity will be taken to Jannaat, while others will find their places in the Samawaat (this universe). They will be robust and adapted to the nature of their respective abodes.

The DNA Code of each individual also exists in the Master Design (virtual universe), as discussed in Section-9 of this Chapter. However, a human will be recreated from the same set of DNA molecules he possessed on Earth; otherwise, he might deny being the same person who committed the sins during their earthly life.

2. Memory Data

A person may be created from the same set of DNA Molecules he had on Earth, but he will not be the same person if his memory is not restored.

We currently have no device to read brain data, so scientists suggest preserving the entire brain with the hope of regenerating other parts of the body when technology advances.

"Neuropreservation is a type of cryonic procedure where the brain is preserved with the intention of future resuscitation and regrowth of a healthy body around the brain"– Wikipedia, the Free Encyclopedia.

Allah has created a system for the angels to read the brain of a human. They collect and preserve the memory data in the Central Computer of the Universes (CCU). The hard disk of the CCU is called Lawh-Mahfuz, where each human has a file. This file keeps the record as mentioned in the following verse:

> "What! When we die and become dust that is a return far! We already know how much of them the earth takes away; With Us is a record guarding" [Al Quran 50: 3–4]

The memory-data is collected every night when a person sleeps:

> "It is He who (makes) you die *(yatawaffakum)* by night and has knowledge of all that you have done by day. By day, does He raise you up again that a term appointed be fulfilled. In the end, unto Him will be your return. Then He will show you the truth of all that you did." [Al Quran 6:60]

The memory of a resurrected person will be returned from the record directly into his brain, similar to the feeding of data into the hard disc of a computer.

In cases, the record may be used as evidence for Judgment.

3. Ruh and Nafs

Allah collects the nafs of a dead person and preserves it in Illiyin or Sijjin.

A human cannot be re-created without their nafs (soul). A zygote kept in a test tube under the most favorable conditions will only produce a lump of flesh; it cannot form a perfect human body.

There is nothing inherently special within a mother's womb. Allah aids in the formation of a baby. During this process, the baby's nafs gets programmed to resurrect him or her from the genome and suitable matter, if provided.

> "He created you from a Soul Single (GUT Force+); then created favorable Pairs (Double Helix DNA Molecules); and he sent down for you of the cattle eight Pairs; He creates you in the wombs of your mothers—creation after creation—three tortures (on Allah). That Allah is your Lord; for Him is the dominion. There is no god but He. Then how are you turned away?"
>
> [Al Quran 39:6]

A human body is a more suitable field of action for Allah. Thus, He aids in the formation of a body in a

mother's womb, not in a test tube. After the formation of a body, the nafs gets fixed as a program of creation. This programmed nafs can help in reconstructing the same body from the genome. So, intimate help of Allah will not be required for resurrection.

A programmed nafs will form its physical body when it will be attached to a Set of DNA Double Helix Molecule (46) collected from the remains of a deceased body, with nourishing substances supplied. The nafs and DNAs will form the cell and develop the body in the sequence it developed in the mother's womb, but in a high speed.

Therefore, there are three stores to preserve a human.

a. The Earth for the Double Helix DNA Molecules.
b. The Lawh-Mahfuz for the memory-data.
c. Illiyin or Sijjin for the nafs.

It is He Who sends down rain from the Skies. With it We produce vegetation of all kinds. From some, We produce green, out of which We produce grain, heaped up. Out of the date-palm and its sheaths clusters of dates hanging low and near. And gardens of grapes, and olives and pomegranates each similar yet different; look at their fruits when they begin to bear and the ripeness thereof. Verily, in these things there are signs for people who believe.

Yet they join the jinns as partners in worship with Allah, though He has created them, and they attribute falsely having no knowledge sons and daughters to Him—Praise and glory be to Him above what they attribute to Him!

To Him is due the primal origin of the Skies and Lands (Universe)—how can He have a son when He has no

consort? He created all things, and He has full knowledge of all things.

Remarks:

The universe has evolved from a small unitary state that could have been a simple point, or a tiny false vacuum under extreme inflation, or a Singularity (Big Bang). Whatever the case was, it could not be divided.

The universe cannot be divided now either; it continues to evolve as a unitary entity. Therefore, its sustainer and evolver must be one.

If God had a consort, she would also be an entity like God. But, the creation and evolution of the universe prove that only one God is at work here. There is no indication of a second God—He has no consort.

"To Him is due the primal origin of the Skies and Lands (Universe)—how can He have a son when He has no consort?"

That is Allah, your Lord; there is no god but He, the Creator of all things—then worship you Him.

And He is on everything a Lawyer (wakilun). No vision can grasp Him, but His grasp is over all vision. He is above all comprehension yet is acquainted with all things.

Remarks:

"Wakil" means "Lawyer". A wakil disposes a matter as per law. All forces, subatomic particles, atoms, and molecules act according to their inherent designs, shaped by Allah on the Day of Law (Yawm-id-Deen). Thus, they

operate in fixed patterns that we refer to as natural laws. If they act according to the natural laws, why do they need a 'disposer of affairs' (Wakil / God, in this case)?

'Allah in form' is on the Arsh beyond the universes. He has extended the right hand of His nafs (soul) into this universe. This hand consists of a dozen or more force fields that sustain and evolve creation, from elementary particles to the vast universes. The Sufis say that the entire universe rests in His palm.

The force fields of the hand of His nafs are designed by His will-power to act in fixed patterns, which we perceive as natural laws. For example, the gravitational force is a force of His hand, extended from His nafs, permeating His 'body in form'.

[Allah is deliberately discussed in Chapter-1]

Subatomic particles, atoms, molecules, bits of free forces, and energies are all creations because they originated from the Nafsin-Wahidatin (GUT Force+), which was breathed out by Allah. The creations are held in the hand of His nafs.

Everything acts and moves according to the 'laws of nature' and the 'initial configuration of the universe,' which was established by Him on the Day of Law (Yawm-id-Deen). Since the laws of nature are fixed, their evolutions and destinies are also fixed. He disposes of the affairs because everything is held in the hand of His nafs, and He drives the evolution.

Living creatures are also controlled by Him. A football player may seem free, but he is ultimately controlled by Allah. Even the best player in the world cannot guarantee the success of a penalty kick. His muscles are controlled by electric pulses from his brain,

and these pulses are held within the force field that is a constituent of the hand of His nafs. The will of Allah takes precedence in the materialization of any act, including thoughts. Every moment of a game depends on His will, and thus, the fate of the game is decided by Him.

So, the above verses say: *"And He is on everything a Wakilun. No vision can grasp Him, but His grasp is over all vision. He is above all comprehension yet is acquainted with all things."*

"Now have come to you, from your Lord, proofs; if any will see, it will be for his own soul; if any will be blind, it will be to his own—I am not to watch over your doings."

Thus, We explain variously the verses so that they may say, "You have taught diligently," and that We may make the matter clear to those who know.

Follow what you are taught by inspiration from your Lord—there is no god but He—and turn aside from those who join gods with Allah.

Section-15 of Chapter-6 **[Verse 107-114]: Concluding Segment-2**

If it had been Allah's Plan, they would not have taken false gods—but We made you not one to watch over their doings, nor you are set over them to dispose of their affairs.

Revile not you those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus, have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

They swear their strongest oaths by Allah that if a sign came to them, by it they would believe. Say: “Certainly signs are in the power of Allah.” But what will make you realize that if signs came, they will not believe—We shall turn to their hearts and their eyes even as they refused to believe in this in the first instance; We shall leave them in their trespasses to wander in distraction.

Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe unless it is in Allah's Plan. But most of them ignore.

Likewise, did We make for every Messenger an enemy—evil ones among men and jinns inspiring each other with flowery discourses by way of deception. If your Lord had so planned, they would not have done it. So, leave them and their inventions alone. To such let the hearts of those incline who have no faith in the hereafter. Let them delight in it and let them earn from it what they may.

Say: "Shall I seek for judge other than Allah when He it is Who has sent unto you the Book explained in detail?" They know full well to whom We have given the Book that it has been sent down from your Lord in truth—never be then of those who doubt.

Segment-3
The people that counter the preaching of Islam; their ways and counter-measures

Section-16 of Chapter-6 **[Verse 115-122]: A Check to the Wicked Leaders**

The word of your Lord does find its fulfillment in truth and in justice; none can change His words—for He is the one Who hears and knows all.

Were you to follow the common run of those on earth they will lead you away from the way of Allah; they follow nothing but conjecture; they do nothing but lie. Your Lord knows best who strays from His way; He knows best who they are that receive His guidance.

So, eat of on which Allah's name has been pronounced, if you have faith in His verses. Why should you not eat of on which Allah's name has been pronounced when He has explained to you in detail what is forbidden to you except under compulsion of necessity?

But many do mislead by their appetites, unchecked by knowledge. Thy Lord knows best those who transgress—eschew all sin, open or secret—those who earn sin will get due recompense for their "earnings".

Eat of not on which Allah's name has not been pronounced—that would be impiety. But the satans ever inspire their friends to contend with you; if you were to obey them, you would indeed be Pagans.

Can he, who was dead, to whom We gave life and a Light whereby he can walk among men, be like him who is in the depths of darkness, from which he can never come out? Thus, to those without faith their own deeds seem pleasing.

Remarks:

The above verses are related to the 'Wicked Leader' discussed in the next section. Wicked leaders include un-Islamic political leaders (Taghuts), un-Islamic organization that counters Islam, false religious leaders, cult leaders, and the leaders of their supporting organizations. Some of them devise rituals and impose wrongful prohibitions, which help them gain control over the people.

They occasionally feed the masses through charity, but the rules are stricter in their case. In everyday life, if someone eats at a hotel run by a Jew or Christian who might not have mentioned any name while slaughtering the animal, it is still considered halal according to Chapter-5:

> "This day things good and pure are made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book…"
>
> [Al Quran 5:5]

But, if a Wicked Leader is feeding a mass of people, it has to be checked on whose name the animals are sacrificed. If the animals were not slaughtered in the name of Allah, it cannot be eaten, as the above verses say: *"Eat of not on which Allah's name has not been pronounced—that would be impiety."* Here, the meat is

not declared haram, but eating such meat is declared as impiety.

Actually, the verses are not about the slaughtering of animals. Any food, such as a piece of bread, provided by a Wicked Leader who opposes Islam through his deeds and thoughts should not be eaten, because it was not given in the name of Allah.

However, if a Wicked Leader feeds the masses for a cause that is not anti-Islamic, such as he is feeding for his deceased father's salvation, and has slaughtered the animals in the name of Allah, then it is halal as stated above: *Why should you not eat of on which Allah's name has been pronounced, when He has explained to you in detail what is forbidden to you except under compulsion of necessity?*

Here, the cause is the deciding factor. For example, if an anti-Islamic person is feeding the masses for an anti-Islamic cause, even if the people under him have slaughtered the animals in the name of Allah, it is impious to eat because the food is not provided in the name of Allah.

For the distressed poor, ritually impure (haram) foods are considered halal under the compulsion of necessity. However, the food provided by Wicked Leaders, both national and international, is forbidden in all cases, as the above verses state: *But many do mislead by their appetites, unchecked by knowledge. Thy Lord knows best those who transgress—eschew all sin, open or secret; those who earn sin will get due recompense for their "earnings"*. Thus, a Muslim refugee cannot accept food from a person or organization that opposes Islam.

Section-17 of Chapter-6 **[Verse 123-135]: Wicked Leader and Possession by Satan Jinns**

Thus, have We placed leaders in every town its wicked men, to plot therein; but they only plot against their own souls, and they perceive it not. When there comes to them a sign, they say: "We shall not believe until we receive one like those received by Allah's apostles." Allah knows best where to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah—and a severe punishment for all their plots.

Those whom Allah wills to guide, He opens their breast to Islam. Those whom He wills to leave straying, He makes their breast close and constricted, as if they had to climb up to the Skies. Thus, does Allah (heap) the penalty on those who refuse to believe.

This is the way of your Lord leading straight: We have detailed the signs for those who receive admonition; for them will be a home of peace in the presence of their Lord; He will be their Friend because they practiced.

One day He will gather them all together: "O you assembly of Jinns! Certainly, you have many of the mankind."

Their friends among men will say: "Our Lord! Some of us were enjoyed by others (jinns), and we reached our term, which You did appoint for us."

He will say: "The Fire be your dwelling-place; you will dwell therein forever, except as Allah wills. For your Lord is full of wisdom and knowledge."

Thus, do We make the wrongdoers turn to each other because of what they earn.

"O you assembly of Jinns and men, came there not unto you apostles from among you, setting forth unto you My signs and warning you of the meeting of this day of yours?"

They (jinns) will say, "We have seen (them) adopt ourselves and deluded them (in) the life of the World, and they bear witness against themselves that they rejected faith."

Remarks:

On the Earth, the Wicked Leaders get possessed by the satanic jinns. Thus, a satanic jinni can enjoy the life of a Wicked Leader, as the above verses say: *"Their friends among men will say: "Our Lord! Some of us were enjoyed by others (jinns), and we reached our term, which You did appoint for us"."*

A satanic jinni can enjoy the food, amenities, and women of the possessed human. This kind of possession occurs among idol worshippers. However, the verses state that Wicked Leaders also can be possessed by satanic jinns. The possession by the jinni deepens over time as the person consumes haram food and acquires illegal wealth with the help of the jinni from the background.

The possession by a jinni cannot be sensed because it does not create any abnormal feelings in the possessed human. The person behaves normally and cannot see the jinni, as jinns are made of anti-matter, and anti-matter is invisible to humans. As a result, the Wicked Leader remains unaware of his own condition.

But the nafs (soul) of the Wicked Leader gradually becomes deformed due to the possession of the jinni. At the time of death, his nafs is fixed in this deformed state. He will resurrect with a robust devil-human body, more

suited as a ride for a jinni. In his resurrected form, he will be able to observe and communicate with the jinns, becoming a multidimensional being. So, the verses say: *"…and they bear witness against themselves (physical changes) that they rejected faith."*

They will end up in the violent galaxies of this universe (Samawaat). Essentially, the universe is the domain of the jinns, while the original home of humans is Jannaat. This is what the verses indicate: *One day He will gather them all together: "O you assembly of Jinns! Certainly, you have many of the mankind."*

Each major galaxy in this universe will have a human, as humans are the vicegerents of God. However, the vicegerents, delegated to this universe (Samawaat), will be forgotten and will endure pain:

> "Such as took their religion to be mere amusement and play and were deceived by the life of the world, that day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our Signs."
>
> [Al Quran 7:51]

> "Taste ye then; for ye forgot the Meeting of this Day of yours and We too will forget you; taste ye the Penalty of Eternity for your deeds!"
>
> [Al Quran 32:14]

This is because your Lord would not destroy the towns for their wrongdoing—to all are degrees according to their deeds; for your Lord is not unmindful of anything that they do. Thy Lord is Self-Sufficient, full of Mercy. If it were His

will, He could destroy you, and in your place appoint whom He wills as your successors, even as He raised you up from the posterity of other people.

All that has been promised unto you will come to pass; nor can you frustrate it.

Say: "O my people! Do whatever you can, I will do; soon will you know who it is whose end will be in the hereafter—certain it is that the wrong-doers will not prosper."

Remarks:

Both universes (Samawaat and Jannaat) are to be filled. Many humans are needed for the Samawaat (this universe/hell). Therefore, towns led by Wicked Leaders will not be destroyed, as they guide people to hell.

These are the towns filled with bars, casinos, discotheques, and facilities for idol worship. In these towns, free sex and gay culture are accepted as ways of life, and the freedom of humanity prevails. Many of the residents are possessed by satanic jinns who enjoy these facilities. As a result, many of them will be resurrected in devil-human forms and will find their places in the objects of hell (galaxies of this universe/Samawaat).

Section-18 of Chapter-6 **[Verse 136-145]: Taboo, Wrongful Sacrifice, and Halal Food**

And they assign to Allah a share of the tilth and cattle, which He has created, and they say: “This is for Allah, according to their claim, and this is for our partners.” But the share of their “partners” reaches not Allah, while the share of Allah reaches their “partners”! Evil is the way they judge! Even so in the

eyes of most of the Pagans their "partners" made alluring the slaughter of their children in order to lead them to their own destruction and cause confusion in their religion. If Allah had willed, they would not have done so. But leave alone them and their inventions.

And they say that such and such cattle and crops are forbidden and none should eat of them except those whom we allow, and there are cattle forbidden to yoke or burden, and cattle on which the name of Allah is not pronounced—inventions against Allah's name. Soon will He requite them for their inventions.

They say: "What is in the wombs of such and such cattle is specially reserved for our men and forbidden to our women; but if it is dead, then all have share therein. For their attribution, He will soon punish them; for He is full of wisdom and knowledge.

Lost are those who killed their children foolishly without knowledge; and forbid food, which Allah has provided for them, inventing against Allah. They have indeed gone astray and heeded no guidance.

It is He Who produces gardens with trellises and without, and dates, and tilth with produce of all kinds, and olives, and pomegranates similar and different. Eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered; but waste not by excess; for Allah loves not the wasters.

Of the cattle are some for burden and some for meat. Eat what Allah has provided for you and follow not the footsteps of Satan; for he is to you an avowed enemy.

Eight pairs (eight Double Helix DNA Molecules): of the sheep two (one Double Helix DNA Molecule from male and one Double Helix DNA Molecule from female), and of the

goats two (one Double Helix DNA Molecule from male and one Double Helix DNA Molecule from female)—say, has He forbidden the two males, or the two females, or which the wombs of the two females enclose? Tell me with knowledge if you are truthful.

Of camels two (one Double Helix DNA Molecule from male and one Double Helix DNA Molecule from female), and of oxen two (one Double Helix DNA Molecule from male and one Double Helix DNA Molecule from female)—say, has He forbidden the two males, or the two females, or which the wombs of the two females enclose? Were you present when Allah ordered you such a thing? But who does more wrong than one who invents a lie against Allah to lead astray men without knowledge? For Allah guides not people who do wrong.

Remarks:

The above verses talk about "Pair". In many verses, the Quran means "Double Helix DNA Molecule" by "Pair" [It is discussed in Section-13 of Chapter-3].

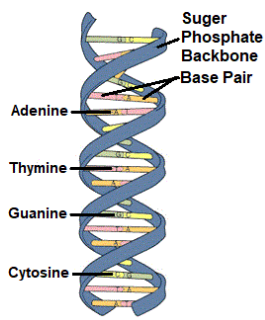

FIGURE 6.16: DNA Double Helix

The proteins are made by the same genes from the same amino acids. Then, why meat of some cattle should be forbidden for women?

Say: "I find not in the message received by me by inspiration any forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine—for it is an abomination—or what is impious, on which a name has been invoked other than Allah's. But if a person is forced by necessity, without willful disobedience, nor transgressing due limits, thy Lord is Oft-Forgiving, Most Merciful."

Segment-4
Islam is the Religion of Abraham

Section-19 of Chapter-6 **[Verse 146-147]: Difference of the Quran in respect of Halal Food**

For those who followed the Jewish Law, We forbade every with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails or is mixed up with a bone—this in recompense for their willful disobedience; for We are True. If they accuse you of falsehood, say: "Your Lord is full of mercy all-embracing, but from people in guilt never will His wrath be turned back".

Remarks:

For Jews, many animals were made haram. They may only eat animals with divided hooves that also chew the cud. Fat was also made haram for them, except for the fat mentioned in the verses above.

For Muslims, fat is made halal, and the restrictions regarding hooves and chewing the cud are lifted. All animals are halal for Muslims, except swine.

Jews may eat fish that have both fins and scales and live in rivers and the sea. Muslims are permitted to eat all marine animals.

Section-20 of Chapter-6 **[Verse 148-149]: Difference in the Idea of Determinism**

Those who give partners will say: "If Allah had wished, we should not have given partners to Him, nor would our fathers; nor should we have had any taboos." So, did their ancestors argue falsely, until they tasted of Our wrath.

Say: "Have you any knowledge? If so, produce it before us—you follow nothing but conjecture; you do nothing but lie."

Say: "With Allah is the argument that reaches home; if it had been His will, He could indeed have guided you all."

Remarks:

Even after repeated prayers, Allah may not change one's fate concerning day-to-day matters. However, if a person seeks to become a Believer, Allah proactively changes his

fate. Therefore, calling people to the Truth is justified, as discussed in Section 16 of Chapter 4.

Section-21 of Chapter-6 **[Verse 150-153]: In basic matters the Quran is like the Holy Bible**

Say: "Bring forward your witnesses to prove that Allah did forbid so and so."

If they bring such witnesses, be not you among them. Nor follow you the vain desires of such as treat Our verses as falsehoods and such as believe not in the hereafter; for they hold others as equal with their Guardian-Lord.

Say: "Come, I will rehearse what Allah has prohibited you from:

Join not anything as equal with Him.

Be good to your parents.

Kill not your children on a plea of want—We provide sustenance for you and for them.

Come not nigh to shameful deeds whether open or secret.

Take not life, which Allah has made sacred, except by way of justice and law.

Thus, does He command you that you may learn wisdom."

And (Say): "Come not near to the orphan's property except to improve it until he attain the age of full strength. Give measure and weight with justice—no burden do We place on any soul but that which it can bear. Whenever you speak, speak justly even if a near relative is concerned. And fulfill the covenant of Allah.

Thus, does He command you that you may remember."

"Verily, this is My way, leading straight—follow it; follow not paths; they will scatter you about from His path.

Thus, does He command you that you may become an active guard (in His path).”

Section-22 of Chapter-6 **[Verse 154-157]: The Quran is a clear and Independent Book**

Moreover, We gave Moses the Book, completing to those who would do right, and explaining all things in detail, and a guide and a mercy that they might believe in the meeting with their Lord.

And this is a Book (Al Quran), which We have revealed as a blessing. So, follow it and guard (against evil) so that you may receive mercy. Lest you should say: "The Book was sent down to two peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study."

Or lest you should say: "If the Book had only been sent down to us, we should have followed its guidance better than they."

Now then has come unto you a clear (Book) from your Lord, and a guide, and a mercy (Al Quran)—then who could do more wrong than one who rejects Allah's verses, and turns away from there?

In good time shall We requite those who turn away from Our verses with a dreadful penalty for their turning away.

Remarks:

The Quran is a complete and independent Book. Although it was revealed within the Religion of Abraham, it does not rely on the other Scriptures for

guiding its followers. It was revealed in a different branch—the branch of Ishmael.

For a Muslim, the Quran is sufficient. However, a proper Christian must follow both the Torah and Gospel.

Section-23 of Chapter-6 **[Verse 158-164]: Those that divide the Religion**

Are they waiting to see if the angels come to them, or your Lord, or certain of the signs of your Lord! The day that certain of the signs of your Lord do come, no good will it do to a soul to believe in them then if it believed not before, nor earned righteousness through its Faith.

Say: "Wait ye, we too are waiting."

As for those who divide their religion and break up into sects, you have no part in them in the least. Their affair is with Allah. He will in the end tell them the truth of all that they did.

He that does good shall have ten times as much to his credit. He that does evil shall only be recompensed according to his evil. No wrong shall be done unto them.

Remarks:

The verses forbid dividing the religion of Abraham, which is Islam. Jews and Christians are also called to follow Islam, and the Quran is the most recent revelation.

Say: "Verily, my Lord has guided me to a way that is straight, a religion of right, the path by Abraham, the true in faith, and he joined not gods with Allah."

Say: "Truly, my salat and my service of sacrifice, my life and my death are for Allah, the Cherisher of the Universes—no partner He has. This am I commanded, and I am the first of those who bow to His will."

Say: "Shall I seek for Cherisher other than Allah, when He is the Cherisher of all things? Every soul draws the recompense of its acts on none but itself; no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah; He will tell you the truth of the things wherein you disputed."

Section-24 of Chapter-6 **[Verse 165]: Some people are given more just to Test.**

It is He Who has made you vicegerents of the lands. He has raised you in ranks, some above others, that He may try you in the gifts He has given you; for your Lord is quick in punishment, yet He is indeed Oft-Forgiving, Most Merciful.

Remarks:

Lands are the ultimate products of this universe, held within the galaxies. The Jannaat (another universe) is also full of lands suitable for human habitation.

Allah has created many land-bound creatures, with humans at the pinnacle. He has chosen them as His vicegerents.

But who should get which of the lands? To determine this, Allah has placed all humans on the testing ground—Earth. Life on Earth is a test. He has elevated some people above others to see how they respond to the gifts He has bestowed upon them.

Ultimately, the rewarded ones will live in the lands of Jannaat forever, while the punished will reside in the lands of the Samawaat (this universe/hell) for eternity. Each will have their own independent domain—no human will ever be subject to another.

Chapter 7 [Al A'raf / The Heights]

Aim of the Chapter: The final call before declaring all out war against the Pagans (Idolaters).

Introduction

The preceding chapter (Chapter-6) discussed wicked leaders and the actions to be taken against them. This chapter addresses satanic jinns and the measures to counter them.

The chapter also discusses the people of Hud, Salih, Lut, and Shuaib, whose towns flourished in Arabia. As such, they are compared to the people of Makkah and Madinah. These two towns (Makkah and Madinah) would face the same fate if they were to reject the Truth.

The chapter justifies the Path of Furqan (establishing Islam through struggle and warfare) and declares the highest reward for the Guards (Muttaqin).

Structure of the Chapter

The Surah can be divided into three segments:

The first segment advises the Prophet (pbuh) to warn the people and instructs the Muslims to follow the Quran. This segment describes the harm caused by satanic jinns, narrates the punishment in the afterlife, and also discusses the rewards.

The second segment discusses the history of Divine Revelations in the progeny of Noah and invites people to follow the Quran.

The third segment contains instructions on how to preach Islam.

The following are the segments and sections:

Flowchart of the Tafsir

Segment 1: Reward and Punishment

Section 1 [Verse 1-3]: Warn and Follow
Section 2 [Verse 4-10]: Many were Punished.
Section 3 [Verse 11-25]: The Jinn (Main Discussion)
Section 4 [Verse 26-33]: The Ways to defeat Invisible Satanic Jinns
Section 5 [Verse 34-41]: Moving out of the Hell
Section 6 [Verse 42-45]: Living in the Jannaat
Section 7 [Verse 46-49]: Men in the Araf
Section 8 [Verse 50-53]: Living in the Hell
Section 9 [Verse 54-58]: Rule of Allah

Segment 2: History of the Divine Revelations in the Progeny of Noah

Section 10 [Verse 59-102]: Noah, Hud, Salih, Lut, Shuaib Failed
Section 11 [Verse 103-137]: Pharaoh and his Chiefs
Section 12 [Verse 138-147]: Moses gets the Torah
Section 13 [Verse 148-153]: People inventing cow-god
Section 14 [Verse 154-159]: Muhammad (pbuh) in Torah
Section 15 [Verse 160-161]: Twelve Tribes
Section 16 [Verse 162-168]: Punishment
Section 17 [Verse 169-171]: Bring Torah into Remembrance

Segment 3: Calling People to the Truth

Section 18 [Verse 172-174]: The Affirmation
Section 19 [Verse 175-180]: Call- Guidance is in the Hand of Allah
Section 20 [Verse 181-186]: Punishment of Rejection
Section 21 [Verse 187-188]: I am but a Warner
Section 22 [Verse 189-200]: Turn away from the Ignorant
Section 23 [Verse 201-203]: Evil Thought
Section 24 [Verse 204-206]: Listen to the Quran and worship Allah

Tafsir of the Surah

Segment 1
Reward and Punishment

Section-1 of Chapter-7 **[Verse 1-3]: Warn and Follow**

Alif, Lam, Mim, Saad, Book sent down unto you, so let not your breast be narrow therefrom that you warn thereby. And a reminder unto the Believers: follow what has been sent down unto you from your Lord, and follow not any Awliya (friends, protectors, helpers and guides) besides Him. Little do you remember!

Remarks:

The Quran often censures humans and contains strict commands. However, one should never hesitate to warn with it, for these are the Words of the Creator of the

universes—humankind is honored that He has sent them His Messages.

Allah knows exactly how much pressure is needed to keep a human on the Straight Path. In truth, Allah is kind and gentle—though He holds absolute power: He says 'Be,' and it is!

According to the above verses, a Mumin cannot accept anyone except Allah as his *Wali* (friend, protector, helper, and guide). A Mumin follows the Quran, thereby he takes Allah as his *Wali.*

The Highest Islamic Leadership (Caliph) must command according to the Quran. The words of the *Bay'ah* (Oath) should be chosen carefully. If an order from the Islamic leadership contradicts the Quran, it cannot be followed.

Section-2 of Chapter-7 **[Verse 4-10]: Many were Punished**

How many towns have We destroyed! Our punishment took them on a sudden by night, or while they were taking their midday nap. When Our punishment took them, no cry did they utter but this: "Indeed we did wrong!"

Then We shall question those to whom Our message was sent, and those by whom We sent it. And verily, We shall recount their whole story with knowledge; for We were never absent. The balance that day will be true; those whose scale will be heavy will prosper; those whose scale will be light will find their souls in perdition; for that they wrongfully treated Our Verses.

It is We Who have placed you with authority on earth and provided you therein with means for the fulfillment of your life—little thanks do you give!

Section-3 of Chapter-7 **[Verse 11-25]: Jinn (Main Discussion)**

It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down—not so Iblis; He refused to be of those who bow down.

Said: “What prevented you from bowing down when I commanded you?”

He said: “I am better than he; You did create me from fire and him from clay.”

Said: “Get you down from this; it is not for you to be arrogant here; get out, for you are of the meanest.”

He said: “Give me respite till the day they are raised up.”

Said: “Be you among those who have respite.”

He said: “Because you have thrown me out of the way, lo! I will lie in wait for them on your Straight Way. Then will I assault them from before them and behind them, from their right and their left. Nor will you find in most of them gratitude.”

Said: “Get out from this, disgraced and expelled. If any of them follow you, hell will I fill with you all. O Adam! Dwell you and your wife in the Jannaat and enjoy as you wish, but approach not this tree, or you run into harm and transgression.”

Then began Satan to whisper suggestions to them bringing openly before their minds all their shame that was hidden from them; he said: "Your Lord only forbade you this tree let you should become angels or such beings as live forever." And he swore to them both that he was their sincere adviser. So, by deceit he brought about their fall.

When they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree and tell you that Satan was an avowed enemy unto you?" They said, "Our Lord! We have wronged our own souls. If you forgive us not and bestow not upon us Thy mercy, we shall certainly be lost."

Said: “Get you down with enmity between yourselves; on the Earth will be your dwelling place and your means of livelihood for a time;” He said, “Therein shall you live, and therein shall you die, and from it shall you be brought out.”

Remarks:

The Jannaat and the Samawaat (Skies / this Universe) are two separate universes. The Jannaat is peaceful, while the Samawaat is violent by nature. Allah initially placed Adam and Eve in the Jannaat, indicating that humans are fundamentally created for the Jannaat.

The Samawaat is full of burning galaxies, and it is essentially the realm of the jinns. They find the Samawaat to be peaceful for them. They are sometimes referred to as the Sons of the Skies (Samawaat/this Universe). They are intelligent creatures.

Allah declared humans as His vicegerents, which made the jinns jealous of Adam. This rivalry between jinns and humans began with the act of Azazil (the Chief Satan).

Each galaxy in the Samawaat will have a human as the vicegerent of God, though forgotten. He will be surrounded by many jinns and other anti-creatures living

in his galaxy, but not a single other human. A galaxy, being violent by nature, will be hell for the human.

> "Allah created the 'Skies and Lands' (this universe) for just ends and in order that each soul may find the recompense of what it has earned and none of them be wronged." [Al Quran 54:22]

> "…I will fill hell with jinns and men all together" [Al Quran 11:119]

> "…I will fill hell with jinns and men all together" [Al Quran 32:13]

> "…We made the satans (jinns) friends to those without faith." [Al Quran 7:27]

> "We created not the 'Skies and Lands and all between them' (this universe) merely in sport. We created them not except for just ends. But most of them do not understand. Verily, the day of sorting out is the time appointed for all of them." [Al Quran 44:38-40]

In this term of life, humans are sent to this universe (Samawaat) to be tested and to develop. To place them in the Samawaat, Earth had to be prepared through a long process, with special protections from cosmic radiation and asteroids—Earth is a special planet.

We need to understand the jinns because they are actively working against us, trying to prove that we are unfit to be the vicegerents of God—they do not want us to return to the Jannaat.

In this Section, I will discuss the jinns in details. The discussion will progress in the following sequence:

1. Two-in-One Universe
2. Jinns, a perfect Universal Creature
3. The Root of Rivalry
4. The Followers of Iblis (Chief Satan)
5. Ability of Provocation
6. Why Jinns follow Iblis to Provoke Humans
7. Conclusion
8. Summary

1. Two-in-One Universe

The jinns live around us, but we cannot see them. It is commonly said that they are created from fire. If that were the case, we would presumably be able to feel their presence. Yet, no one has been able to sense them, and no scientist has been able to detect them.

As Believers, we accept the existence of jinns. For others, this idea might seem like a fairy tale, as there is no scientific evidence to support it. However, recent scientific theories about matter and anti-matter suggest the possibility of their existence.

"We now know that every particle has an anti-particle, with which it can annihilate (In case of the force carrying particles, the antiparticles are the same as the particles themselves). There could be whole anti-world and anti-people made out of anti-particles. However, if

you meet your anti-self, do not shake hands! You would both vanish in a great flash of light."

– *A Brief History of Time* by Stephen Hawking.

If Hawking's idea about anti-worlds and anti-people is scientific, then the idea of jinns is not unscientific. A universe that possesses five times more dark matter than regular matter could also possess creatures made from dark matter (with antimatter being a type of dark matter).

"However, we know that the universe must also contain what is called dark matter, which we cannot observe directly- One piece of evidence for this dark matter comes from spiral galaxies. These are enormous pancake-shaped collections of stars and gas. We observe that they are rotating about their centers, but the rate of rotation is sufficiently high that they would fly apart if they contained only the stars and gas that we observe. There must be some unseen form of matter whose gravitational attraction is great enough to hold the galaxies together as they rotate."

– *Black Holes and Baby Universes* by Stephen Hawking.

"Another piece of evidence for dark matter comes from clusters of galaxies. We observe that galaxies are not uniformly distributed throughout the space; they are gathered together in clusters that range from a few galaxies to millions. Presumably, these clusters are formed because the galaxies attract each other into groups. However, we can measure the speeds at which individual galaxies are moving in these clusters. We find they are so high that the clusters would fly apart unless they were held together by gravitational attraction. The mass required is considerably greater than the masses of all the galaxies. This is the case even if we take the

galaxies to have the masses required to hold themselves together as they rotate. It follows, therefore, that there must be extra dark matter present in clusters of galaxies outside the galaxies that we see."

– *Black Holes and Baby Universes* by Stephen Hawking.

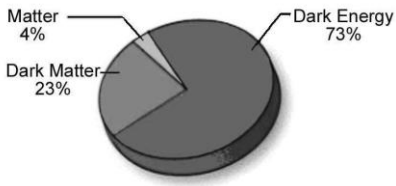

FIGURE 7.1: Percentage of Matter

The presence of dark matter is inferred from its gravitational effects, and particles it may be composed of, such as neutrinos, provide measurable evidence of its existence. It is estimated that dark matter constitutes about 23 percent of the overall mass of the universe. The Milky Way galaxy is believed to contain roughly eight times more dark matter than ordinary matter. In most regions of the universe, dark matter and visible matter coexist, proportionately balanced by mutual gravitational attraction.

Antimatter is a type of dark matter. Just as electrons, protons, and neutrons form the atoms of matter, positrons (anti-electrons), anti-protons, and anti-neutrons form the anti-atoms of antimatter.

Jinns are around us, but we cannot sense or interact with them. It could be possible if jinns are created from antimatter.

The encounter between a subatomic particle and its corresponding antiparticle results in the annihilation of

both, producing photons and neutrinos. However, such collisions are not commonly observed in space, possibly due to shielding by certain types of fields.

The magnetic field of a black hole makes it difficult for matter to fall into the black hole. Similarly, some forces provide protection to subatomic particles: magnetic fields protect electrons, strong nuclear force fields protect protons, and there may be unknown force fields (yet to be discovered) that protect atoms.

Moreover, even if an anti-atom passes through an atom, the chances of particles and anti-particles colliding with each other remain slim because subatomic particles and anti-particles are very small, and the space inside an atom or anti-atom is mostly empty. For example, if another star system were to pass through our solar system, it is unlikely that one planet would collide with another, as the space within the solar system is largely empty.

Therefore, matter and anti-matter are effectively invisible to each other. Every moment, a huge amount of anti-matter passes through our bodies, but we do not perceive it.

The Quran says that jinns are created from the poisonous fire:

> "And the Jinn race We had created before from the poisonous fire" [Al Quran 15:27]

The Arabic word *"samumi"* means "poison" but it is normally translated as "scorching".

In the verse above, the 'poisonous fire' refers to 'antimatter,' which is destructive (poisonous) to ordinary

matter. The collision of matter and antimatter results in the annihilation of both, producing a great flash of light.

A black hole splits atoms that fall into the accretion disk through friction. According to Hawking's theory, particles gain energy from the gravitational field and join the accretion disk, while antiparticles, having opposite momentum, fall into the black hole. As a result, the black hole loses energy.

Thus, a black hole acts as a gateway to antimatter. This antimatter forms an anti-galaxy beyond the black hole. The jinns are creatures of this anti-galaxy.

The same gravitational force binds both the galaxy and the anti-galaxy. As a result, the visible objects of the galaxy and the invisible objects of the anti-galaxy form two different dimensions, with black holes serving as the connectors between them.

Each anti-galaxy of the Universe is a home to many animals made of antimatter. The Holy Bible references an end-time event where demons will be cast into the abyss, which means a deep hole—essentially, a black hole. If a jinni is thrown into a black hole, it returns to its dimension and requires a thousand years to come back.

The universe (Samawaat) is a dual universe: one part for creatures of matter (baryonic matter) and the other for creatures of antimatter. We are the highest form of matter-based creatures, while the jinn are the highest form of antimatter-based creatures.

Possibly for this reason, Satan (Azazil) argued with God, claiming that since he was created from fire (poisonous fire/antimatter) and Adam from earth (baryonic matter), why should he prostrate before Adam? In other words, he implied that a creature of matter

cannot interact with a creature of antimatter, so why should he accept Adam's leadership?

Allah did not accept this argument, indicating that interaction between humans and jinn may one day be possible. It is likely that humans possess a dormant system within their bodies and souls (nafs) that enables interaction with jinn. This system might become active among resurrected individuals destined for hell, where the galaxies of the re-created universe will be perceived by humans as the objects of hell. If a resurrected human lacked this ability, Allah would not have advised the inhabitants of hell to call upon the jinn, as narrated in the following verse:

> "One Day He will say, "Call on those whom you thought to be My partners," and they will call on them, but they will not listen to them. And We shall set a Crucible (*Mawbiqan*) between them, and the Sinful shall see the fire and apprehend that they have to fall therein—no means will they find to turn away from there." [Al Quran 18: 52-53]

In the above verses, the Accretion Disc is referred to as the Crucible. A rotating magnetic field, associated with a spinning black hole, creates an Accretion Disk beyond the event horizon (the event horizon is a sphere surrounding a black hole where the escape velocity equals the speed of light). The matter falling into a black hole swirls within the Crucible at tremendous speeds and is destroyed due to friction, generating intense heat.

The Crucible surrounding a black hole acts as a barrier, making it difficult for the jinns to escape from their dimension through the black hole.

A sinner will witness the devastating fire produced in the Crucible and will constantly be anxious that the object of his dwelling might be drawn into the intense gravitational spiral of the black hole and face the crushing Crucible. However, a time will come when he will begin to gain control, and the jinns will become his close associates.

> "If then they have patience, the Fire will be a home for them! And if they beg to be received into favor, into favor will they not be received. And We have destined for them intimate companions who made alluring to them what was before them and behind them, and the sentence among the previous generations of jinns and men who have passed away is proved against them; for they are utterly lost." [Al Quran 41: 24-25]

The nafs of a human is a combination of unknown force fields. Some of these force fields may also act on anti-matter, much like gravitational force acts on both matter and anti-matter. A resurrected hell-dweller will be able to interact with a jinni through his nafs (soul), enhanced during its stay in Sijjin. His nafs will also possess a third eye to watch the anti-creatures.

2. Jinns, a perfect Universal Creature

Allah initially settled Adam and Eve in the Jannaat, indicating that He created them to be suitable for that realm. Humans do not appear to be a creature designed for this fiery universe (Samawaat). It is evident that Earth has been made suitable for a creature like us through a long process of evolution. Earth is a unique planet, with its vast oceans of water, layered atmosphere, powerful magnetic shield, and countless living creatures.

On the contrary, jinns appear to be creatures of this universe. In the Book of Enoch, jinns are referred to as the "Sons of the Sky." In both the Quran and the Holy Bible, the term "sky/skies" refers to this universe (Samawaat). Therefore, jinns are the sons of this universe, and this universe is their original home.

Allah is the supremely intelligent Creator. If He created the jinns for this universe, they must be exceptionally well-suited to it. Their longevity, food sources, and mobility all indicate that they are highly adapted to this environment. This is discussed as follows:

2a. Long Life

A jinni can live for thousands of years, and a jinni who is a hundred years old may still be considered a child. This extended lifespan suggests that they are created to be well-suited for the nature of the anti-universe.

2b. Food

It appears that jinns are not concerned about their food supply. They might have the ability to absorb energy (or anti-energy) directly from their environment, similar to how trees absorb energy from the Sun. Additionally, they may have access to various types of food that are crude in nature but plentiful. Consequently, they are not preoccupied with food and can persistently follow humans to lead them into evil deeds.

On one occasion, Prophet Muhammad (pbuh) was pleased with several jinns (the good ones), and he prayed for their provision. As a result, they were granted two additional kinds of food: bones and hairs, which would produce sustenance once they picked them up. However, bones and hairs are not their staple foods; they already had a regular source of energy.

2c. Mobility

They are capable of moving from planet to planet, star to star, and galaxy to galaxy without the need for a spaceship. Moreover, there are angels assigned to guard their access to vital objects within the Skies (Samawaat / this universe).

> "It is We who have set out Fortresses in the skies and made them fair-seeming to beholders. And We have guarded them from every satan (jinn) accursed. But any that gains a hearing by stealth is pursued by a flaming fire, bright"
>
> [Al Quran 15:16-18]

The satanic jinns sometimes position themselves in certain places in the sky to steal information. They attempt to gather information from the Fortresses (astral objects where angels are accommodated). I have discussed the Fortresses in Section-9 of Chapter-6.

Angels are sent in groups to monitor the affairs of living creatures. Each group covers a specific period of time (one thousand years or one thousand months). Therefore, it is possible to know the future by hearing them or by observing their forms, as angels have different shapes depending on the nature of their tasks.

If a jinni gains knowledge of the future from a Fortress, he may relay it to some foretellers or to the enemies of Truth. The jinni whispers this information into a human's ear.

> "Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them. He said, "Your Lord only forbade you this tree lest you should become angels or such beings as live forever"
>
> [Al Quran 7:20]

> "But Satan whispered evil to him: he said, "O Adam! Shall I lead thee to the Tree of Eternity and to a kingdom?" [Al Quran 20:120]

Generally, satanic jinns instigate humans to commit sinful deeds. However, if a person engages in a great evil act, such as striving against the religion of God or promoting a creed and culture of sin, these jinns assist him greatly by providing stolen information. The person,

however, does not realize this; he believes that he is an intelligent man who has predicted it. Sometimes, foresight of the near future, aided by jinns, helps him formulate his strategy. The satans also work to unite evil people.

> "…We made the satans friends to those without faith" [Al Quran 7:27]

For example, when Prophet Muhammad (pbuh) was hiding in a cave while being pursued by enemies, the pursuers approached the cave but did not enter, believing no one was inside. Now, if a satanic jinni had learned from the local Fortress that the Prophet (pbuh) was hiding in the cave, it could have whispered this information into the minds of the pursuers, prompting them to search the cave. Therefore, when the Prophet (pbuh) was born, the Command Station and Fortresses of the local sky were specially guarded.

> "And we (jinns) reached the Sky, so we found it strongly guarded and filled with asteroids."
> [Al Quran 72:2]

However, the jinns are intelligent creatures. Observing the increased guarding, some of them understood that a Prophet would soon arrive or that a great disaster of punishment was imminent.

> "And that we (jinns) sometimes used to sit in some places in the Sky to listen, so whoever now listens finds a fiery asteroid waiting for him. And

we understand not whether ill is intended to those on the Earth, or whether their Lord intends to guide them to right conduct" [Al Quran 72: 9-10]

And some of them were very intelligent. They eventually found Prophet Muhammad (pbuh) and met him to accept Islam.

"And as for us, since we have listened to the Guidance, we have accepted it, and any who believes in his Lord has no fear either of a short (account), or of any injustice.

Amongst us are some that submit their wills (to God), and some that swerve from justice. Now those who submit their wills, they have sought out (the path) of right conduct"

[Al Quran 72: 13-14]

3. Final Destination

Though the jinns will face the Final Judgment, there is no mention of them entering Jannaat (another universe). It is likely that Jannaat is not suitable for them. Instead, they may be rewarded in this universe (Samawaat), which is their original home. There may be better domains within it for them to live in, as well as hostile domains for their punishment.

However, their punishment may not be severe, as Allah has not selected them as His vicegerents, and they are not under the same test as humans. Some of them will be punished for their disobedience to God and for causing harm to others.

4. The Root of Rivalry

A long time ago, the population of jinns in this universe grew to a great number. There were also other types of intelligent anti-creatures, such as ifrit. Over time, many of them became disobedient. In response, Allah sent angels to destroy and suppress them. Some species were completely wiped out, and many jinns were killed. Iblis, the Chief Satan, was a ten-year-old jinni at that time. The angels, out of pity, spared him and took him with them. He grew up, acquired knowledge, and due to his intelligence, knowledge, and devotion, he was appointed as a leader among the angels.

He was called Aza-zil, reflecting that his duty was related to the flash of light (zil). According to Hadith, he was elevated to the Arsh. It is probable that he was the leader of the angels assigned to Sidratul-Muntaha (discussed in Section-9 of Chapter-6). The Sidratul-Muntaha produces flashes of light while programming the angels and is based on a vast Server (Computer). If Aza-zil was working for Sidratul-Muntaha, he would have had extensive knowledge about this system.

Before creating Adam, Allah declared that He was about to appoint a vicegerent on the earth.

> “Behold, thy Lord said to the angels: "I will create a vicegerent on a land…" [Al Quran 2:30]

Allah ordered the angels to prostrate before Adam:

> “When I have fashioned him and breathed into him of My ruh (soul), fall ye down in obedience unto him.” [Al Quran 15:29]

All the angels prostrated in obedience, but Azazil did not. Being a jinni, he became jealous of Adam and refused to acknowledge him as vicegerent of Allah by not prostrating before him. Due to his disobedience and arrogance, Allah cursed Azazil and called him Iblis.

Iblis (Chief Satan) became determined to prove his point and take revenge. He sought to demonstrate that Adam was not a suitable vicegerent of God, that Adam could be easily misled, and that he could disobey God—thereby justifying Iblis's refusal to accept Adam as God's vicegerent. Iblis requested the opportunity to test Adam and his descendants, and Allah granted him this scope, giving him life until the Day of Doom. Since then, Iblis has been an enemy to human beings.

Iblis managed to enter Jannaat and successfully provoked Adam and Eve to eat the forbidden fruit. As a result, Allah expelled them from Jannaat and they descended to Earth.

5. The Followers of Iblis (Chief Satan)

Iblis (Chief Satan) was provoking Adam. He has many followers from the jinns. He invests his followers for other humans. A follower jinni is also called a satan. Each human has a dedicated jinni (satan) working against him.

> "After each human, there is a satan who is a bad jinni." [Hadith]

Iblis now serves as the leader of all satanic jinns. He has his throne in the ocean. At the end of each day, his followers (satanic jinns) report to him. It is worth mentioning that not all jinns follow Iblis; many are good and pious.

6. Ability of Provocation

Jinns are created from anti-matter, which prevents them from directly interacting with humans. Instead, they have specific methods of provocation, including Watching, Whispering, and Mounting. These methods are discussed below:

6a. Watching

In the Book of Enoch, jinns are referred to as 'Watchers.' This is also mentioned in the Quran, where it is stated that jinns can see us while we cannot see them.

> "O ye Children of Adam! Let not Satan seduce you in the same manner as He got your parents out of the Jannaat stripping them of their raiment to expose their shame; for he and his tribe watch you from a position where you cannot see them. We made the satans friends to those without faith"
>
> [Al Quran 7:27]

A jinni might be sitting in my room, but I would not see him. The verse states: *"...for he and his tribe watch you from a position where you cannot see them..."* This is

possible only if they exist beyond our three-dimensional space.

Therefore, jinns are created from anti-matter and reside in different dimensions of space. Most likely, the nature of their souls and physiques, and/or the nature of these dimensions, allows them to see us.

6b. Whispering

> "Say: I seek refuge with the Lord and Cherisher of Mankind, the King of Mankind, the God of Mankind from the mischief of the Whisperer, the one who withdraws, the one who whispers into the chest of Mankind from the jinns and men."
>
> [Al Quran 114: 1-6]

How can a jinni, created from anti-matter, whisper into the chest of a human? The human soul (nafs) is a combination of unknown force fields (elementary souls/ruhs). One or more of these force fields might be influenced by anti-matter, similar to how gravitational force affects both matter and anti-matter. The whisperings of a jinni do not produce any sound; instead, the human nafs receives the information as data in the form of positrons. These positrons interact with the electrons in the nafs, producing photons that carry the same information. The nafs then transfers this information to the ruh/qalb (mind/virtual brain), which generates a faint thought or vision. The brain subsequently vitalizes this thought or vision.

6c. Observing Anti-Creatures

A human possesses a dormant system by which they can observe anti-creatures. The nafs has a vital point in the forehead that can function as a third eye. This point is capable of receiving radiation from anti-particles, such as positrons, in a manner similar to how the retina receives photons.

The positrons capture electrons and convert them into photons. This information, carried by photons, has the ability to energize the brain through the pineal gland and, with the help of the mind (qalb), produce vision. As a result, a person sees with all three eyes together.

However, the third eye remains dormant during life on Earth. It will become permanently active after the resurrection, allowing humans to see anti-creatures as clearly as they see baryonic creatures.

6d. Mounting

> "A man is like a horse whose back is never vacant; either Allah is riding him, or a satan."
>
> [Hadith]

A satan cannot possess a Mumin (believer in One God); he can only whisper. Allah guards the Mumins with angels, as stated in the following verse:

> "He is the Irresistible from above over His worshippers, and He sets guardians (angels) over you. At length, when death approaches one of

you, Our angels take his soul (nafs), and they never fail in their duty." [Al Quran 6:61]

Satanic jinns can possess idolaters, but a jinni cannot directly possess a human, as they are created from anti-matter. Instead, they possess through the nafs.

A jinni manifests within a human body from his own dimension of space and connects through both his nafs and the human's nafs. But, the idolater does not realize that he is possessed. *"Say: I seek refuge with the Lord of the Space; from the mischief of created things; from the mischief of Darkness as it overspreads…" [Al Quran 113:1-3]*

In the mother's womb and on Earth, the body is like a mold, and the nafs is like a cast. As a baby grows in a mother's womb, the nafs too grows as a program of formation. Throughout one's life on Earth, the nafs continues to develop. The nafs of a pure human develops to form a complete human during resurrection, while the nafs of a possessed idolater gradually transforms into a program to develop devil-human-shaped human. His nafs gets programmed to initiate his dormant systems for interacting with anti-creatures. Thus the nafs of an idolater gets deformed in the life on Earth. A nafs gets hardened during the death of a human.

The nafs of a dead idolater is kept in the Sijjin, where it continues to develop, though its design and program do not change. It becomes more robust in size and power, increasing in efficiency. The idolater will be resurrected as a giant, hundreds of kilometers tall, in a devil-human form

“Even if the wrongdoers had all that there is on earth and as much more would they offer it for ransom from the pain of the Penalty on the Day of Judgment! But something will confront them from God, which they could never have counted upon—and will become apparent to them satan, what they earned, and will surround them what they used to mock!” [Al Quran 39: 47–48]

"...They (jinns) will say, "We have seen (them) adopt ourselves and deluded them (in) the life of the Earth, and they bear witness against themselves that they rejected faith.”

[Al Quran 6:130]

If a human is resurrected in a devil-human form, his body will serve as evidence against him, proving that he rejected the Faith. He will be left in a galaxy of this universe (Samawaat) as a forgotten vicegerent of God.

“Do ye then see what ye throw out (sperm and ovum)? Is it ye who create it, or are We the Creators?

We have decreed Death to be your common lot, and We are not to be frustrated from changing your forms and creating you in that ye know not.

And ye certainly know already the first form of creation; why then do ye not celebrate His praises?”

[Al Quran 56: 58-62]

A disbelieving human will be resurrected with a devil-human body, suited for interaction with jinn. He will be a vicegerent of God over an entire galaxy, where jinn will also reside. However, he will be a forgotten vicegerent, and God will not accept his prayers:

> "But those, who have earned the satan (jinn), will have a reward like the satan (jinn). Ignominy will cover their (faces); no defender will they have from God. Their faces will be covered, as it were with pieces from the depth of the darkness of night. They are companions of the Fire; they will abide therein!" [Al Quran 10:27]

Allah will forget the sinners:

> "It will also be said: "This day We will forget you as ye forgot the meeting of this day of yours! And your abode is the fire, and no helpers have ye!"
> [Al Quran 54:34]

They will suffer punishment due to the inherent nature of this universe. Allah sustains the universe and its nature, which primarily nurtures the jinn; it is their domain. So, the motto of this universe could be 'Forget humans—nurture jinn.' Of course, Allah does not truly forget, but He will make the humans robust enough to survive.

> "As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe. God has set a seal on

their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur)"

[Al Quran 2: 6-7]

7. Why the Jinns follow Iblis to Provoke Humans

The physique of a jinni, made from anti-matter, may have certain advantages. His soul might be able to change shape at will, he may have a long lifespan, he may be able to fly through the skies, and he may not require as many natural supports, such as air, water, or food, to survive, as he could absorb energy directly from nature. However, they also have disadvantages, which become apparent when compared to humans:

A human body is an instrument of enjoyment, offering a rich variety of experiences. In contrast, the life of a jinni is likely to be simple. Take food, for example: humans have innumerable kinds of food with different colors, aromas, and tastes, but jinns do not. They probably absorb energy (anti-energy) directly from nature and may have only a few types of food, crude in nature.

Actually, in nature, most animals have only a few types of food—lions eat meat, cows eat grass, and some even survive on just one type of plant. For example, koalas eat only eucalyptus leaves, and pandas live solely on bamboo leaves. But humans have access to a wide variety of foods and sometimes eat not just for sustenance, but purely for enjoyment.

Humans have beautiful houses, domestic animals, cars, boats, aircraft, clothing, and travel destinations to enjoy. But jinns, despite being intelligent creatures, have almost nothing in comparison to humans.

A human woman is beautiful and elegant.

The human brain is more intelligent and efficient.

Humans are complex creatures, formed from DNA code, as stated in the following verses:

> "We have indeed decked the lower sky with the beauty of stars, and for guard against all obstinate rebellious satans (evil jinns). They should not strain their ears in the direction of the Exalted Assembly (Command Station and Fortresses) but be cast away from every side, repulsed, for they are under a perpetual penalty. Except such as snatch away something by stealth, and they are pursued by a flaming fire, of piercing brightness.
>
> Just ask their (jinns) opinion: are they (jinns) the more difficult to create, or the beings (humans) We have created? Indeed We created them (humans) 'not except from sets of DNA Double Helix Molecules producing the genome expression (*tinin*)'! Truly thou marvel, while they ridicule." [Al Quran 37:6-12]

In the above verses, *'tinin'* is commonly and incorrectly translated as 'clay.' *'Tinin'* actually refers to a 'lute', a guitar-like musical instrument from ancient times. A set of 46 DNA double helix molecules, each resembling a thin six-foot-long wire coiled into chromosomes, can be compared to a lute (tinin). The music produced by this lute can be likened to genome expression, the process by which a human body gradually develops in a mother's womb. Therefore, I have translated 'tinin' as 'the set of DNA Double Helix

Molecules producing genome expression.' ('Tinin' is thoroughly discussed in Section-2 of Chapter-23).

The jinn ridicule us because they are envious of our physical attributes. Moreover, they are not honored like us, as they are not vicegerents of God. Therefore, an immoral jinni would not hesitate to possess a human body. A satanic jinni enjoys the pleasures of human life through the person it occupies, yet the human does not feel or understand that he is possessed by a jinni.

> "Said: Go thy way; if any of them follow thee, verily Hell will be the recompense of you—an ample recompense. And arouse those whom thou can among them with thy voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them. But Satan promises them nothing but deceit" [Al Quran 17: 63-64]

> "O you assembly of Jinns! Much did you take of men." Their friends among men will say: "Our Lord! Some of us were enjoyed by others (jinns), but we reached our term, which You did appoint for us…" [Al Quran 6:128]

Among the jinns, Iblis is very powerful, as he has many followers. A jinni must first accept his leadership, after which Iblis would assign a human to that jinni.

Consider the perspective of a jinni: he might have emerged through a black hole, entering our dimension of the galaxy. Flying through the dark sky, full of burning objects, he might have approached the Chief Satan (Iblis)

and been assigned a pagan (idolater). His universe remains dark and crude, but as soon as he possesses the pagan, he enters the human world with its blue sky, vast oceans, and beautiful lands full of flowers and fauna. He then shares in the wealth and children of the pagan. The human body serves as a gateway, opening up the joyful human horizon to the jinni.

Note:

Children are not genetically affected by the possession of satanic jinns on their fathers or mothers. All children are pure at birth.

8. Witched Woman

In extreme cases of possession, a woman can be bewitched on Earth. If she is jealous of someone, the jinn possessing her may harm that person by manipulating her soul (nafs)—further damaging her soul in the process. A jinni cannot harm directly on its own.

Jesus could cast out devils, but now no one can. The best solution for a bewitched woman is to accept Islam, as a Muslim woman can never be bewitched *(He is the Irresistible from above over His worshippers, and He sets guardians (angels) over you…and they never fail in their duty – Al Quran 6:61).*

A bewitched woman is never seen in a Muslim society, but there are many incidents of witch-hunting in pagan societies.

Note:

Sometimes people suffering from mental disorders are mistakenly identified as being possessed by jinns. The above discussion has nothing to do with those who have mental disorders. If a satanic jinni possesses a human, the person does not feel it and does not behave irregularly, except when confronted with the Message of God. In such cases, though they hear, they do not truly listen; though they see, they do not truly perceive, because the jinni exerts a powerful influence over them. The jinni protects its achievement by distracting the person's mind. The individual feels agitated and leaves places where the True God is discussed, finding happiness instead in places where false gods are revered.

8. Conclusion

8a. Demand of the Universal Objects

A galaxy is a vast creation and would feel neglected if it did not have a vicegerent of Allah. One might think that because we are human, we consider ourselves important, but that is not the case. If it were known that intelligent life existed on Mars, NASA would leave no stone unturned to reach it. Similarly, Allah is more interested in places where living creatures exist, and humans are the most highly developed, intelligent beings—they think and communicate. Allah created them in His own image. The universe is immense, and some humans must inhabit it:

> "Assuredly the creation of the Skies and Lands (this universe) is a greater than the creation of men; yet most men understand not"
>
> [Al Quran 40:57]

On the Day of Final Judgment, Hell (this universe / Samawaat) will keep asking for more humans.

> "The Day, We will ask hell, "Art thou filled to the full?" It will say, "Are there any more?"
>
> [Al Quran 50:30]

The following Hadith mentions the same:

> Hadith: "After the Final Judgment, a group of people will be thrown into the hell (this universe / Samawaat) and the hell will be asked: 'Is she satisfied?' The hell will say: 'Are there any more?' Then another group will be thrown in to the hell and the hell will be asked: 'Is it enough?' The hell will say: 'Are there any more?' Then another group will be thrown into the hell and the hell will be asked: 'Is it enough?' The hell will say: 'Are there any more?' Then Allah will put His leg into the hell. Then the hell will be satisfied and say: 'Enough, Enough, Enough.' And its parts will be pressed together (the galaxies will be bound to each other by gravitational force)."
>
> [Tirmizi]

The universe will be rolled up, the Resurrection of the Dead will occur, and the Final Judgment will be carried

out on a specially created land (the Land of Judgment) in the Super Space. After the Judgment, humans will be moved into Jannaat (another universe), but not all.

The universe (Skies/Samawaat) will begin unrolling. As the galaxies revive in the unrolling Skies, they will grasp the humans pushed into the unrolling universe or left in the Land of Judgment. These galaxies are the objects of Hell. Every human will receive a massive galaxy as a vicegerent of God, but he will be a forgotten vicegerent.

For a righteous distribution, we have been placed on Earth to be trained and tested. Those who fail this earthly test will be left in this universe (Samawaat). The jinns also desire to keep them here, as this universe is their home. They do not want to lose the opportunity to venture out of their dimensions of space.

Otherwise, the jinns are not created as the vicegerents of God, so some humans will have to be left in this universe, though they will be forgotten vicegerents. A sinner will receive an entire galaxy:

> "Allah created the 'Skies and Lands' (this universe) for just ends and in order that each soul may find the recompense of what it has earned and none of them be wronged." [Al Quran 54:22]

> "We created not the 'Skies and Lands and all between them' (this universe) merely in sport. We created them not except for just ends. But most of them do not understand. Verily, the day of sorting out is the time appointed for all of them."
>
> [Al Quran 44:38–40]

"It will also be said: "This Day We will forget you as ye forgot the meeting of this Day of yours! And your abode is the Fire, and no helpers have ye!"
[Al Quran 45:34]

The jinns will be allies in Hell, but not in the true sense; they are disobedient creatures. Many satanic jinns will inhabit a galaxy, and together with the human, they will form an effective group to explore their home galaxy. However, the universal objects will not be as painful for the jinns as they will be for the human. In fact, the universe (Hell) is the natural habitat of the jinns, so it may not be painful for them at all.

"…We made the satans friends to those without faith." [Al Quran 7:27]

"…I will fill Hell with jinns and men all together"
[Al Quran 11:119]

"…I will fill Hell with jinns and men all together"
[Al Quran 32:13]

8b. A Foolish Endeavor

Many people create stories, and there are stories in different religious texts as well. We should not believe everything. Only the Quran provides definitive guidance on what we should believe—it is a proven Book from the Creator. Faiths based on stories and theoretical science may be severely damaging.

In some modern meditations, a person may initially believe that cosmic energy is entering them. Subsequently, they might think they are merging with this cosmic energy, perceiving everything as energy. Ultimately, they may feel a sense of oneness and attempt to apply their willpower to the material world, effectively trying to assume a divine role.

In reality, the inert entities of this universe (Samawaat) are sustained by the extended elementary souls (force fields/ruhs) of Allah. He is immensely powerful, living, and omnipresent; He hears and sees everything. A human cannot intrude into His domain. While a person may be divinely connected to Allah, they cannot influence His creations through willpower or verbal commands. The creations of this universe are not free to obey such commands, and humans are not equipped to influence over them.

However, a human is a conscious being, and the inert entities of the universe are conscious too. However, a human cannot influence, nor is he allowed to influence, these entities.

The Jannaat (another universe) is most likely sustained and evolved by Allah in a different manner. In the Jannaat, a human might be developed to influence the creations within his region. Consequently, it is possible that the inert objects of his region in the Jannaat would obey his commands.

> "God! There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the Skies and Lands (this universe). Who is there can intercede

> in His presence except as He permits? He knows what before or after or behind them. Nor shall they compass aught of His knowledge except as He wills. Extends His Kursi into the Skies and the Lands, and He feels no fatigue in guarding and preserving both of them; for He is the Most High, the Supreme." [Al Quran 2:255]

Whatever a meditating person may be thinking does not affect anything. The unusual things they might hear, see, or feel are likely hallucinations created by their brain. However, if one uses meditation and prayers to connect with God, then it is a positive practice.

But, there are pagan ways of meditation also; one is described below:

The nafs is the main soul of a human, spreading throughout the body with its center located below the navel. The nafs is a combination of unknown force fields, complex in nature with many vital points, often identified as *Chakras*.

In Satanic Meditation, practitioners attempt to balance the Chakras by repeatedly invoking satanic jinns through deep meditation, often accompanied by music. One well-known form of Satanic Meditation is called 'Kundalini,' which means 'Coiled Serpent' (a term that resonates with the Biblical depiction of Satan as a serpent).

In Kundalini Meditation, practitioners repeatedly chant the phrase 'Kundalini Arohona,' which means 'Serpent Mount.'

> "And yet among men there are such as dispute about God without knowledge and follow every

> satans obstinate in rebellion! It is decreed for him that he who befriends him, then indeed he will misguide him and guide him to punishment, the blaze." [Al Quran 22:3-4]

Every human has a dedicated satan from among the jinn, who is a disciple of the Old Serpent (Iblis, or Chief Satan). This satan can only watch and whisper if the human is a Believer. However, in the case of a Pagan, the satan can mount (possess) them.

In the case of a Pagan, possession (mounting) by the satanic jinn has already occurred; there is no need to call for it—the kundalini (coiled serpent, or satanic jinn) is already mounted. The satanic jinni is his companion both on Earth and in Hell.

A jinn cannot directly act in the human dimension; it may help the possessed human by influencing other humans through its own kind. Ultimately, a person achieves nothing beyond his fate.

A person who befriends a satanic jinni will be in Hell forever. However, the opportunity for forgiveness remains open throughout one's earthly life. The pagan should turn to Allah, seek refuge in Him, and renounce the satanic jinn to find redemption.

> "Say: I seek refuge with the Lord and Cherisher of Mankind, the King of Mankind, the God of Mankind from the mischief of the Whisperer who withdraws, who whispers into the chests of mankind; among jinns and among men.
>
> [Al Quran 114]

Ultimately, the human mind has no fixed station. The imagination of a serpent along the spine and head may arise, but this is simply the sensation of the spinal cord and brain, which make up the central nervous system (CNS)—it is not Kundalini. Satan cannot possess a Believer in the One God.

FIGURE 7.2: Central Nervous System

8c. Follow the Quran

The universe is observed to be expanding—distant galaxies are moving at tremendous speeds, contributing to the darkness of our night skies:

> "What! Are you more difficult to create, or the sky? He has constructed it. He has raised its thickness and proportioned it. Its night does He endow with darkness, and its splendor does He bring out. And the land moreover has He extended. He draws out there from its moisture and its pasture. And the mountains He firmly fixed: For use and convenience to you and your cattle." [Al Quran 79: 27–33]

According to the above verses, the universe has expanded and darkened, and the continents have drifted for the benefit of humans and their livestock.

Many stars have exploded to produce the elements necessary for our existence.

To Allah, it does not matter whether the universe is dark or bright, cool or hot. To Him, a piece of iron and a piece of gold are equally priceless.

Each galaxy may be seen as desiring a human because they recognize the importance of humans to Allah. But, why would anyone be foolish enough to follow the jinns and remain in this universe (Hell) forever?

Let one be foremost—forgiveness from one's Lord, and the Jannaat, the width of which is as the width of the 'Skies and Lands' (this universe).

9. Summary

There are two universes: Jannaat (another universe) and Samawaat (this universe). Essentially, humans are creatures of the Jannaat, while jinns are creatures of the Samawaat.

Each mighty creation, such as a galaxy, has the right to have a vicegerent of God. Therefore, after the Final Judgment, an adequate number of humans will remain in this universe (Samawaat). Those who follow the jinns will be left in the realm (Samawaat) of the jinns.

Section-4 of Chapter-7 **[Verse 26-33]: The Ways to Defeat Invisible Satanic Jinns**

O you Children of Adam, We have bestowed raiment upon you to cover your shame as well as to be an adornment to you. But the raiment of protection—that is the best. Such are among the verses of Allah that they may receive admonition!

O you Children of Adam, let not satan seduce you in the same manner as He got your parents out of the Jannaat—stripping them of their raiment to expose their shame; for he and his tribe watch you from a position where you cannot see them. We made the satan *awliya* (friends, protectors, helpers and guides) to those without faith. When they do aught that is shameful, they say: "We found our fathers doing so and Allah has commanded it on us".

Say: "Nay, Allah never commands what is shameful; do you say of Allah what you know not?"

Say: My Lord has commanded justice and that you should face Him only in every place of worship in prayers and invoke Him only making your religion sincere to Him—as He created you in the beginning, so shall you return. Some He has guided; others deserved to be in error—surely, they took satans as *awliya* instead of Allah and thought that they were guided.

O Children of Adam! Take your adornment while praying and going round the Kaaba, and eat and drink, but waste not by extravagance; for Allah loves not the wasters.

Remarks:

Satanic jinns are invisible; we cannot use weapons to attack them—we must guard ourselves. According to the

above verses, three important aspects of this self-guarding process are as follows:

1. Clothing

The clothing of righteousness is the best protection. Satanic jinns act as watchers and whisperers; they possess Idolaters to enjoy through them. However, they are dismayed when a woman is dressed in hijab and a man wears an unattractive long dress and beard.

If a Believer attracts an illegal sexual partner with revealing clothing, the guardian angels become less effective. They guard against satanic jinns but do not counteract human actions. If a man brings a prostitute into his room, he is not just bringing the prostitute but also inviting the satanic jinns that accompany her. The guardian angel will not intervene because the person has permitted their presence.

2. Be careful in Sufi Endeavor

The third paragraph of above verses need special attention: *"Say: My Lord has commanded justice and that you should face Him only in every place of worship in prayers and invoke Him only making your religion sincere to Him—as He created you in the beginning, so shall you return. Some He has guided, others deserved to be in error—surely they took satans as Awliya instead of Allah and thought that they were guided."*

A human can be mounted by Allah:

> "A man is like a horse whose back is never left vacant; either Allah is riding on him, or a satan."
>
> [Hadith]

A man may strive to be connected to Allah through Sufi practices of extreme self-restraint (sawm), sacrifices, love, and extra prayers. However, such endeavors can become distorted. Some people use substances like opium and marijuana for meditation, while others view humans as instruments for God's enjoyment and engage in singing, dancing, and sexual activities to invoke His presence. In doing so, they might end up invoking satanic jinns instead, or these jinns may already be influencing them; *"…others deserved to be in error—surely they took satans as awliya instead of Allah and thought that they were guided."*

Allah wants people to avoid these distorted paths, as indicated in the verses under discussion: *"…and that you should face Him only in every place of worship, in prayers, and invoke Him only making your religion sincere to Him…"*

On Earth, humans are in the process of development. It is not possible here to merge with Allah at such a deep level that one becomes an instrument of enjoyment for Him. It is also not possible to be a constant abode for Allah on Earth, as every human is destined to die [Idris and Jesus were lifted and Mansoor was burned to ash; once Allah is bound to someone, it is real and irreversible].

If one wishes to be a home for Allah in the afterlife, one must mature properly and keep one's nafs unharmed. The verses state: '…As He created you in the beginning,

so shall you return.' Allah creates a human in a pure form, suitable for Him. However, the nafs may become deformed during earthly life due to the possession of satanic jinns. Those with deformed nafses will be resurrected in deformed shapes. Allah would not desire a deformed human as His home; such individuals will be suited to interact with satanic jinns and dwell in the Samawaat (hell) forever.

The primary aim of Sufi practice is to purify the nafs; the rest is in the hand of Allah.

However, Sufi endeavor is not necessary for entering Jannaat. One may follow the Straight Path of Islam, as revealed to Muhammad (pbuh), the Seal of the Prophets, and seek the Mercy of God. Islam is complete through direct understanding of the Quran.

3. Extravagance

The fourth paragraph of the above verses instructs us not to be extravagant. According to the Quran, those who are extravagant are considered the brothers of satan. This is because extravagance invites satanic jinns. A city of extravagance is a city of sins.

Therefore, one should not be extravagant when one is arranging a party, constructing a house, buying a car, buying cloths, and so on.

Say: Who has forbidden the beautiful (resources) of Allah, which He has produced for His servants, and the things clean and pure for sustenance? Say: "They are in the life of this world for those who believe; purely for them on the Day of

Judgment." Thus, do We explain the signs in detail for those who understand.

Remarks:

Extravagance is forbidden, but one cannot forbid halal things—the amounts used should be appropriate and moderate.

Islam prescribes various methods of self-restraint, such as fasting during the day, praying at night, and giving to charity. One can fast throughout the year, with the exception of a few prescribed days.

Yet, some Sufis discovered their own methods of extreme self-restraint. They sacrificed everything in charity, which led them to practice intense self-restraint (sawm).

Say: the things that my Lord has indeed forbidden are: shameful deeds, whether open or secret, sins and trespasses against truth or reason, assigning of partners to Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.

Remarks:

The things forbidden in the verse primarily pertain to the False Saints. Some of them commit shameful deeds, trespass against the truth, assign partners to Allah, and speak about Allah without knowledge.

Section-5 of Chapter-7 **[Verse 34-41]: Moving out of the Hell**

To every people is a term appointed; when their term is reached, not an hour can they cause delay, nor can they advance.

O you Children of Adam, if there come to you messengers from among you, rehearsing My verses unto you, those whoever defend and mend, on them shall be no fear, nor shall they grieve; but those who reject Our verses and treat them with arrogance, they are companions of the Fire to dwell therein.

Who is more unjust than one who invents a lie against Allah or rejects His verses? For such, their portion appointed must reach them from the Book (Lawh-Mahfuz) until when our messengers (angels) arrive and take their souls; they say: "Where are the things that you used to invoke besides Allah?"

They will reply:"They have left us in the lurch".

And they will bear witness against themselves that they had rejected Allah.

He will say: "Enter you in the company of the peoples who passed away before you—men and jinns—into the Fire." Every time a new people enter, it curses its sister people until they follow each other—all into the Fire.

The last of them will say to the first of them, "Our Lord, it is these that misled us, so give them a double penalty in the Fire."

He will say: "Doubled for all, but this you do not understand."

Then the first will say to the last, "See then, no advantage you have over us, so taste you of the penalty for all that you did!"

To those, who reject Our signs and treat them with arrogance, no opening will there be of the gates of Skies, nor will they enter the Jannaat until the camel can pass through the eye of the needle. Such is Our reward for those in sin. For them there is Hell as a couch and folds and folds of covering above. Such is Our requital of those who do wrong.

Remarks

The sinners will live in the hell forever, as it is indicated in the last paragraph of above verses: *"no opening will there be of the gates of Skies, nor will they enter the Jannaat until the camel can pass through the eye of the needle"*.

We discussed Jannaat and Hell in Section 27 of Chapter 3. Jannaat is located beyond this universe, while the objects of Hell (the galaxies) are located within this universe (Samawaat).

Therefore, salvation from this universe is necessary to escape the objects of hell. Several types of salvation are discussed below:

1. **Regular Salvation**

After the Final Judgment, many will be moved to Jannaat via As-Sirat (the path connecting the universes). This can be referred to as Regular Salvation.

2. **Salvation through the Second Death**

After the Final Judgment, many will endure the punishment of the fire for a period of time. Their nafses will be corrected through these punishments, and then they will experience the Second Death.

Subsequently, they will be resurrected in proper forms. The following verse speaks about the Resurrection after the Second Death:

> “They will say: "Our Lord! Twice hast Thou made us without life, and twice hast Thou given us Life! Now have we recognized our sins; is there any way out?" [Al Quran: 40:11]

In the above verses, the people resurrected after the Second Death are asking for salvation. The verse does not provide an answer. However, it is likely that they will be admitted to Jannaat. This could be referred to as Salvation through the Second Death.

The Second Death is also mentioned in the following verses:

> “Said: "Would ye like to look down?" He looked down and saw him in the midst of the Fire. He said: "By God! thou was little short of bringing me to perdition! Had it not been for the grace of my Lord, I should certainly have been among those brought! Is it that we shall not die, except our first death, and that we shall not be punished?" Verily this is the supreme achievement!" [Al Quran 37:54-60]

The Second Death is also mentioned in the Holy Bible as the punishment by fire.

> "Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire."
> [Revelation 20:14, Holy Bible]

> "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."
> [Revelation 21:8, Holy Bible]

> "He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt by the second death."
> [Revelation 2:11, Holy Bible]

The fire of hell may be so intense that sinners will experience a state of death referred to as the Second Death in the above verses. This implies that the second death and resurrection are distinct from the first death and resurrection.

According to the Hadith, a time will come when those with even the slightest faith in one God will be rescued from the fire. At that point, 'Death' will be slaughtered in the Barzakh, which separates Jannaat from the Samawaat (this universe). Afterward, the process of salvation will come to an end.

Idolaters will never die and will remain in hell forever. This is stated in the following verse of the Holy Bible:

> "The rest of the humanity, all those who had not been killed by these plagues, did not turn away from what they themselves had made. They did not stop worshipping demons, nor the idols of gold, silver, bronze, stones, and wood, which cannot see, hear, or walk. Nor did they repent of their murders, their magic, their sexual immorality, or their stealing"
>
> [Revelation 9 (20–21), Holy Bible]

3. **Salvation by Transporters, like Burak and Raf Raf**

A Muslim religious scholar would likely disagree with the concept of salvation through the Second Death, as it is not explicitly and clearly discussed in the Hadith.

Salvation through the Second Death primarily applies to Christians. Muslim sinners will have a different path to salvation from hell. This may be why the Prophet (pbuh) did not specifically address salvation through the Second Death.

A time will come when Prophet Muhammad (pbuh) will remember his sinful followers in hell. He will seek permission from Allah to rescue them. He has the means and ability to traverse the skies (Samawaat/this universe), as demonstrated during the Night Journey (Miraj). He will personally carry out the rescue using this ability.

4. **Salvation through Black Hole**

Idolaters will remain in hell for as long as the 'Skies and Lands' (the Universe) endure, as stated in the following verse:

> "They will dwell therein for all the time that the Skies and Lands endure, except as thy Lord willeth; for thy Lord is the accomplisher of what He planneth." [Al Quran 11:107]

The gates of the Skies, through which one can exit this universe, will not be opened for them, as the verses under discussion state: *"To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of Skies, nor will they enter the Jannaat until the camel can pass through the eye of the needle."*

Thus, they cannot enter Jannaat through As-Sirat. However, there might be a different path. This alternative path is hinted at in the verses under discussion by the metaphor: *"…until the camel can pass through the eye of the needle."* It seems to suggest a process akin to a galaxy passing through its central super-massive black hole.

All galaxies contain super-massive black holes at their centers, which gradually consume matter from their surroundings. Over billions of years, these black holes may eventually devour all the matter within their galaxy. When this process is complete, the inhabitants of that galaxy might be transferred to Jannaat through an alternate path. Stephen Hawking flourished an idea of going out of this universe through a black hole:

"As a black hole gives off particles and radiation, it will lose mass. This will cause the black hole to get smaller and to send out particles more rapidly. Eventually, it will get down to zero mass and will disappear completely. What will happen then to the objects, including possible space ships that have fallen into the black hole? According to some recent work of mine, the answer is that they will go off into a little baby universe of their own. A small self-contained universe branches off from our region of the universe. This baby universe may join on again to our region of space-time. If it does, it would appear to us to be another black hole that and then evaporated. Particles that fell into one black hole would appear as particles by the other black hole, and vice versa.

This sounds like just what is required to allow space travel through black holes. You just steer your space ship into a suitable black hole. It had better be a pretty big one, though or the gravitational forces will tear you into spaghetti before you get inside. You would then hope to reappear out of some other hole, though you wouldn't be able to choose where.

However, there's a snag in this intergalactic transportation scheme. The baby universes that take the particle that fell into the hole occur in what is called imaginary time. In real time, an astronaut who fell into a black hole would come to a sticky end. He would be torn apart by the difference between the gravitational force on his head and his feet. Even the particles that made up his body would not survive. Their histories, in real time, would come to an end at a singularity. But the histories of the particles in imaginary time would continue. They

would pass into the baby universe and would re-emerge as the particles emitted by another black hole. Thus, in a sense, the astronaut would be transported to another region of the universe. However, the particles that emerged would not look much like the astronaut. Nor might it be much consolation to him, as he ran into the singularity in real time, to know that his particles will survive in imaginary time. The motto for anyone who falls into a black hole must be: 'Think imaginary'

–*Black holes and Baby Universes* by Stephen Hawking.

In the afterlife, the soul (nafs) of a human will be fully matured. On the Day of Judgment, when the soul becomes intertwined with a set of Double Helix DNA Molecules, it will form its physical body by absorbing nourishment from the surroundings—no mother's womb will be needed at that time. If the soul is so powerful, the body can never be destroyed. Only the skin of a person will burn in the immense fire, and it will continuously repair itself.

> "Those who reject our Signs, We shall soon cast into the Fire; as often as their skins are roasted through, We shall change them for fresh skins that they may taste the penalty. For God is Exalted in Power, Wise" [Al Quran 4:56]

If such a person falls into a black hole, his body may come to an end; the particles of his body may not survive. However, his soul, being a combination of unknown force fields, will endure and may pass into the Jannaat, a parallel universe. Allah may then recreate his body using

the copy of his genome code and memory data stored in the Central Computer of the Universe (CCU).

Alternatively, the entire galaxy a human belongs to may be devoured by its central super-massive black hole. The galaxy, along with the soul of the human, may then move into the Jannaat and be recreated. However, in this case, the person is not moving out of his galaxy; instead, the galaxy itself is moving into a region of Jannaat, where it will form better objects according to the nature of the local space (Jannaat).

"I'm sorry to disappoint prospective galactic tourists, but this scenario doesn't work: if you jump into a black hole, you will get torn apart and crushed out of existence. However, there is a sense in which the particles that make up your body would carry on into another universe. I don't know if it would be much consolation to someone being made into spaghetti in a black hole to know that his particles might survive."

– *Black holes and Baby Universes* by Stephen Hawking.

5. **Natural Salvation**

The phrase *"...until the camel can pass through the eye of the needle"* may metaphorically refer to the collapse of the entire universe into a singular state, often described as the Big Crunch (Big Crunch-1 in the figure below).

After the Present Cycle (2nd Cycle), this universe (Samawaat) will collapse into the Big Crunch-1, as indicated in the following verse:

> "On the day when We will roll up the Skies (Samawaat / this Universe) like the rolling up of the scroll for writings..." [Al Quran 21:104]

After the Final Judgment, the deserving people will be shifted to the Jannaat, and the universe will be created anew. Thus, the 3rd Cycle of this universe will begin, as the next part of the verse indicates:

> "…as We originated the first creation, We shall reproduce it—a promise on Us; surely We will bring it about." [Al Quran 21:104]

The sinners will be left in the universe of the 3rd Cycle, scattered across the galaxies. These galaxies will serve as the objects of hell.

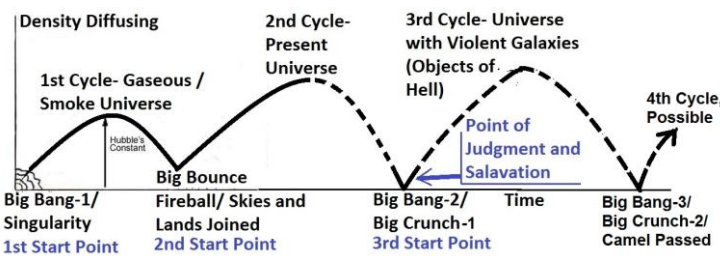

FIGURE 7.3: Big Crunch-2 and the 4th Cycle of this Universe

After a long time, possibly billions of years, the universe will collapse again into a Big Crunch (Big Crunch-2). At this point, the sinners may be salvaged. The Quran states:

> "They will dwell therein for all the time that the Skies and Lands endure (up to the end of the 3rd Cycle), except as thy Lord willeth; for thy Lord is the accomplisher of what He planneth."
>
> [Al Quran 11:107]

Therefore, the phrase *"...until the camel can pass through the eye of the needle"* may symbolize the collapse of the entire universe into the Big Crunch-2. The universe will then be recreated through the Big Bang-3, marking the beginning of the 3rd Cycle. The verse mentioned above states: *"They will dwell therein for all the time that the Skies and Lands endure…".* This could imply that they will remain there until the end of the 3rd Cycle.

The universe will collapse once more, leading to the beginning of the 4th Cycle (refer to the figure above). It is possible that in this 4th Cycle, only the jinns will inhabit this universe.

Section-6 of Chapter-7 **[Verse 42-45]: Living in the Jannaat**

But those who believe and work righteousness—no burden do We place on any soul but that which it can bear—they will be companions of the Jannaat; therein to dwell.

And We shall remove from their hearts any lurking sense of injury; beneath them will be rivers flowing, and they shall say: "Praise be to Allah Who has guided us to this; never could we have found guidance had it not been for the

guidance of Allah; indeed it was the truth that the Messengers of our Lord brought unto us."

And they shall hear the cry: "Behold! The Jannaat before you; you have been made its inheritors for your deeds."

The Companions of the Jannaat will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true. Have you also found your Lord's promises true?"

They shall say: “Yes.”

Then a Crier shall proclaim between them: “The curse of Allah is on the wrongdoers—those who would hinder from the path of Allah and would seek in it something crooked—they were those who denied the Hereafter.”

Section-7 of Chapter-7 **[Verse 46-49]: Men in the Araf**

Between them shall be a Veil, and on the Araf will be men, who would know everyone by his marks. They will call out to the companions of the Jannaat: “Peace on you.” They will not have entered, but they will have an assurance.

When their eyes shall be turned towards the dwellers of the Fire, they will say, "Our Lord! Send us not to the company of the wrongdoers."

The men on the Araf will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogance—are they those, of whom you swore that Allah would never show them mercy? (Lo! they are said:) enter you the Jannaat; no fear shall be on you, nor shall you grieve.”

Remarks:

The Araf is described as a vast land situated at the top of the Barzakh. The Barzakh is thought to be a unique space through which only light can pass, serving as a barrier between the Samawaat (this universe) and the Jannaat (another universe).

The Araf is divided by a Veil into two parts: East Araf and West Araf. These parts are connected through Sidratul-Muntaha. The Sidratul-Muntaha also connects to the Arsh. See figure below:

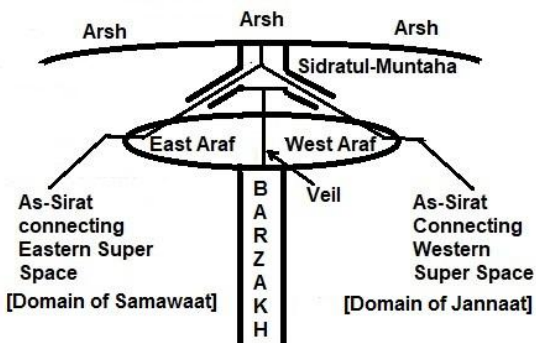

FIGURE 7.4: Likely Disposition

The Sidratul-Muntaha connects the channels via a landing zone on the East Araf and another landing zone on the West Araf. These channels start from the landing zones and traverse the Super Space to connect the universes (Samawaat and Jannaat). Thus, the Sidratul-Muntaha and the channels form a path (As-Sirat) that allows movement from this universe (Samawaat) to the

Jannaat. After the Judgment, humans will traverse this path to reach the Jannaat.

The Sidratul-Muntaha monitors the movements. Those whose sins and good deeds are equal will be rejected by the Sidratul-Muntaha and halted at the landing zone of the East Araf.

The above verses describe the interactions between the halted individuals and those heading to hell, despite being millions of light years apart. The Sidratul-Muntaha serves as a communication hub with esteemed facilities. The system of interaction may utilize techniques similar to quantum teleportation, allowing them to see and talk to each other.

The people halted on the landing zone of East Araf would be apprehensive as they are being checked by Sidratul-Muntaha. This anxiety is reflected in their speech: *"What benefit did your wealth and arrogance provide you? Were these not the individuals you swore Allah would never show mercy? (Indeed, it is said to them:) Enter the Jannaat; you shall have no fear nor shall you grieve."*

These people will be taken to the Jannaat once clearance is granted by Allah. [The CCU, Sidratul-Muntaha, and related systems are discussed in detail in Section-9 of Chapter-6.]

Section-8 of Chapter-7 **[Verse 50–53]: Living in the Hell**

The Companions of the Fire will call to the Companions of the Jannaat: “Pour down to us water or anything that Allah doth provide for your sustenance.” They will say: “Both these things Allah has forbidden to those who rejected Him—such

as took their religion to be mere amusement and play and were deceived by the life of the world."

That day shall We forget them as they forgot the meeting of this day of theirs and as they were used to reject Our verses; for We had certainly sent unto them a Book based on knowledge, which We explained in detail—a guide and a mercy to all who believe.

Do they just wait for the final fulfillment of the event? On the day, the event is finally fulfilled those who disregarded it before, will say: "The messengers of our Lord did indeed bring true (tidings); we have no intercessors now to intercede on our behalf." Or, "Could we be sent back, then should we behave differently from our behavior in the past."

In fact, they will have lost their souls, and the things they invented will leave them in the lurch.

Remarks:

The above verses depict paradise as a garden and hell as a gulf of fire, divided by an elevated land where the people of these two domains can communicate directly with each other.

But the Quran clearly states that the objects of Hell are in this universe (Samawaat), while Jannaat is a completely separate universe. How can people from one universe communicate with those in another universe?

It is possible using equipment that employs quantum teleportation techniques. The people of Jannaat will need to sit on special chairs to interact with those in Samawaat (Hell). This implies that a system is involved:

> "Truly the Righteous surely in Naimin (a level of Jannaat). On thrones they observe—get to know at their faces the radiance of Naimin (a level of Jannaat). Their thirst will be slaked with pure wine, sealed:" [Al Quran 83: 22-25]

So, there are facilities that allow them to observe distant events. This system can be compared to the internet, but on a higher level, as it enables them to see and communicate with people living in this universe (Samawaat).

> "But on this Day the Believers will laugh at the Unbelievers. On thrones they observe. Will not the Unbelievers have been paid back for what they did?" [Al Quran 83: 34-36]

It is said in the Hadith that even now, the maidens of Jannaat can see and hear us. For instance, if the wife of a pious person is being overly critical, they might comment, 'He is with you only for a few days,' or similar words. However, they cannot interact directly. It is likely that the full communication system is not yet in place. This system will be fully deployed after the Final Judgment. The advanced communication technology will be so sophisticated that, due to the vivid and intimate nature of multidimensional images, the people of Hell might ask for food and water from the people of Jannaat, though sending these items will not be possible.

The Quran primarily aims to build faith. Thus, it describes paradise and hell in a manner that allows both a person with limited knowledge and one who is well-

informed to form an understanding. While someone with little knowledge can visualize these concepts through descriptive imagery, a well-informed person can grasp the deeper reality behind these descriptions.

Section-9 of Chapter-7 **[Verse 54-58]: Rule of Allah**

Your Guardian-Lord is Allah Who created the Skies and Lands in six days; then He established Himself (through *istawa*) into the Arsh. He covers the night with the day, seeking it rapidly, and the sun and the moon and the stars controlled by His deed. Unquestionably, for Him the creation and affairs; blessed be God, the Cherisher and Sustainer of the universes!"

Call on your Lord with humility and in private; for Allah loves not those who trespass beyond bounds.

Do no mischief on the earth after it has been set in order, but call on Him with fear and longing; for the mercy of Allah is near to those who do good.

It is He Who sends the winds like heralds of glad tidings, going before His mercy, when they have carried the heavy-laden clouds; We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith—thus shall We raise up the dead so that you may remember.

From the land that is clean and good, by the will of its Cherisher, springs up produce after its kind; but from the land that is bad, springs up nothing but that which is niggardly. Thus do we explain the Signs by various (symbols) to those who are grateful.

Remarks:

The Six-Day Model of Creation is deliberately discussed in Section-3 of Chapter-41.

An Islamic Society is like a good land that produces good crops. The products will be evident on the Day of Judgment. So, the verses say: *"From the land that is clean and good, by the will of its Cherisher, springs up produce after its kind; but from the land that is bad springs up nothing but that which is niggardly."*

Therefore, Muslims should remain patient and maintain their societies under Islamic principles, even in the face of hardship.

Segment-2
History of the Divine Revelation in the Progeny of Noah

In the following verses, five prophets are discussed, all of whom were descendants of Noah. Many modern Arabs are from their lineage. The method of preaching Islam has been designed by Allah with their historically proven character in mind.

Section-10 of Chapter-7 **[Verse 59-102]: Noah, Hud, Salih, Lot, Shuaib Failed**

1. **Noah**

We sent Noah to his people. He said: "O my people! Worship Allah. You have no other god but Him. I fear for you the punishment of a dreadful day!

The leaders of his people said: "Ah! We see you evidently wandering."

He said: "O my people! No wandering is there in my (mind), on the contrary I am a Messenger from the Lord and Cherisher of the universes! I but fulfill towards you the duties of my Lord's mission; sincere are my advice to you, and I know from Allah something that you know not. Do you wonder that there has come to you a message from your Lord through a man of your own people to warn you so that you may defend and that you may receive His mercy?"

But they rejected him. And We saved him and those with him in the ship, but We drowned those who rejected Our Verses—they were indeed a blind people!

Remarks:

The people of Noah died, except for a few believers. Many nations sprang from them. From the following discussion, it becomes clear that all peoples—such as the Mongols, Russians, Turkic peoples, Greeks, Romans, French, Germans, Britons, and Spanish—are descendants of the people of Noah.

Many of them, including the Quraysh, became kings and emperors. If a family has a long history of ruling a kingdom or empire, they are most likely descended from the people of Noah.

Among them, only the Children of Israel (Jews) are pure by blood. They maintain their family tree. And a child is considered Jewish if both his father and mother are Jews.

1a. **Time of the Flood**

According to the biblical timeline, the flood occurred about 3,000 years before the birth of Christ (approximately 5,000 years ago). However, the biblical timeline is not accurate. It places Adam's life around 4,000 years before the birth of Christ (approximately 6,000 years ago), even though cave paintings that are over 10,000 years old clearly show the presence of human (so called modern human).

The Quran mentions that Adam was given a few domestic animals. Fossil evidences show that the domestic cow appeared about 10,000 years ago, which supports the idea that Adam also lived around 10,000 years ago.

Therefore, Noah most likely lived about seven to eight thousand years ago.

However, the biblical timeline is considered reliable only from the time of Moses onward

1b. **Destroyed People**

It is popularly believed that during the Flood of Noah, the entire Earth was submerged underwater. However, the Quran does not explicitly state this. People assume it because Noah was instructed to carry pairs of every species, male and female, on the boat. However, this instruction might have been given for the protection of local animals.

Some animals are specialized and essential to specific regions. For example, polar bears, arctic foxes, wolves,

polar deer, and seals are crucial for the food cycle in the Polar Regions and have no substitutes.

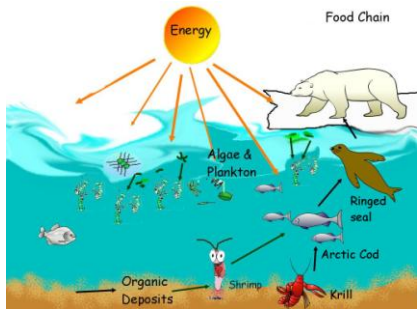

FIGURE 7.5: Polar Food Chain

The protection of certain species on the boat suggests that the Polar Region might have been flooded. This region was home to specialized animals that needed to be protected to ensure that the Polar wilderness could return to its previous state. If the specialized animals of the Polar Region, such as polar bears, arctic foxes, seals, and polar deer, were destroyed, there would have been no replacements.

Moreover, the size of the boat given in the Holy Bible was 300 cubits by 50 cubits, which would not have been large enough to carry pairs of all the species on Earth.

Noah was a prophet to a specific people, and others were not meant to die for their sins. Therefore, only the people of Noah were destroyed, not all of mankind. These people were from the regions of Europe and Russia.

1c. **Zone of Flood**

Recent analysis indicates that people with blue eyes originated from the area around the Black Sea. Many Jews have blue eyes, and it is recorded that the Jews are descended from Noah. This suggests that Noah was from the region of the Black Sea.

Several renowned geologists claim that the Black Sea was a freshwater lake about 8,000 years ago. As the Polar Ice melted, the Mediterranean's water level rose, creating the Strait of Bosporus and flooding the surrounding area of the lake, which led to the formation of the Black Sea.

It is likely that the people of Noah lived around the lake and were drowned when the Bosporus opened. However, the water pouring through the Bosporus alone would not have been sufficient to kill the people—it would have provided enough time to evacuate. It is probable that numerous fountains from the northern ice cap and massive rainfall also contributed to the rapid rise in water levels, leading to flash flooding and drowning of the people.

> "At length, behold, there came Our command, and the fountains of the earth gushed forth! We said: "Embark therein of each kind two, male and female, and your family, except those against whom the word has already gone forth, and the Believers." But only a few believed with him."
>
> [Al Quran 11:40]

According to the above verse, the cause of the flood was the gushing fountains of the Earth (with rain mentioned in

another verse). One of these fountains could have been the forming Bosporus, while others may have originated from the ice cap of the North Pole. The rapid melting of polar ice could have created these fountains.

In Section-3 of Chapter-36, I discussed how, according to the verses, high tide was also related to the flood. This high tide could have contributed to the formation of the Bosporus.

The last glacial period ended about 12,000 years ago. During the glacial period, a large portion of Russia and Europe was covered by the northern ice cap. Around 8,000 years ago, the ice cap was still substantial. Today, the polar ice has an average height of about 7,000 feet above sea level, but it could have been over 9,000 feet at the time of Noah. Rapid melting of such a large ice mass could have inundated Europe and Russia.

FIGURE 7.6: Europe in the last Glacial Period

It is likely that the flood did not affect the higher belt of land on Earth, shown in white on the map below, nor

the lands beyond this higher belt, such as China, India, and Africa.

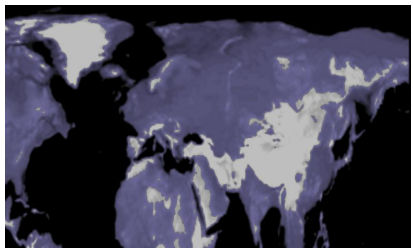

FIGURE 7.7: White showing the higher belt of land

Therefore, only Europe and Russia were affected by the Flood of Noah.

1d. **Peoples from the People of Noah**

According to the Holy Bible, only eight people were on the boat: Noah, his three sons (Japheth, Ham, and Shem), and their wives. It is said that the Mongoloid people are descendants of Japheth, the Negroid people are descendants of Ham, and others are descendants of Shem. Those who believe that the entire human race was wiped out except for those on the boat adhere to this view.

The Quran mentions that there were a few believers on the boat. These believers were people with blue eyes, originating from the area around the Black Sea. Approximately 70% of Europeans have blue eyes, suggesting that Europeans are descendants of these Believers and Noah. Over time, some of them migrated further into Europe.

Many of Noah's descendants migrated to the Middle East, Africa, and Central Asia. It is likely that the Turkic peoples, including the Mongols, are descendants of Japheth, while thin-skinned black Africans spreading across North-East Africa are descendants of Ham. Many people from the Middle East, particularly those in the Damascus-Yemen and Nineveh-Babylon belts, are considered to be descendants of Shem. Among these peoples, only the Israelites have sincerely maintained their ancestry records.

One can read in the Holy Bible how Abraham, at Sarah's insistence, brought a bride for Isaac (Rebekah) from his own kin living in what is now Iraq, establishing a tradition among the Israelites to marry within their own community, which has preserved their hereditary traits. A person is considered a Jew if both their father and mother are Jews. Therefore, the Jewish people are pure descendants of Noah:

> "O ye that are sprung from those whom We carried with Noah! Verily he was a devotee most grateful. And We decreed for the Children of Israel in the Book, that twice would they do mischief on the Earth and be elated with mighty arrogance! [Al Quran 17:3-4]

1e. **The Boat**

The following verse states that after the flood Noah's Ark rested on Mount Judi.

> “Then the word went forth: "O earth! Swallow up thy water, and O sky! Withhold!" and the water abated, and the matter was ended. The Ark rested on the Mount Judi, and the word went forth: "Away with those who do wrong!”
>
> [Al Quran 11:44]

Recently, a boat-like structure was found on a mountain in Turkey. Locals call the mountain Cudi Dagh or Judi Dagh. The Holy Bible suggests a nearby location, Mount Ararat, as the resting place of Noah's Ark. The buried ship is 170 meters long and 45 meters wide, which almost exactly matches the dimensions of the boat God instructed Noah to build—300 cubits by 50 cubits—according to Genesis 6 in the Holy Bible.

However, the site is about 6,500 feet above sea level. There isn't enough water on Earth to submerge the entire landmass under 6,500 feet of water. Additionally, the water did not come from outer space; it came from the fountains and the rain.

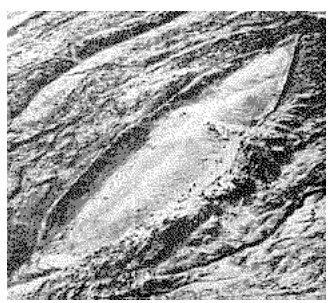

FIGURE 7.8: The sign of a boat on the Judi Dagh

However, if the polar ice cap melted extremely rapidly, it could potentially inundate Europe and Russia with water of that height for a short period. But Allah designed and set the natural laws on the Day of Law (as discussed in Chapter-1), and He might not have caused such an abnormal event as extremely rapid melting.

Therefore, Noah's Ark definitely rested on Mount Judi, as stated in the Quran. However, the boat-like structure on Judi Dagh may not be the Ark; it could be a natural formation, or the site may have risen higher due to tectonic activity.

2. **Hud**

To the Ad people, their brother Hud: He said, “O my people, worship Allah; you have no other god but Him; will you not defend?"

The leaders of the unbelievers among his people said, "Ah! We see you are an imbecile, and we think you are a liar"

He said, "O my people, I am no imbecile but a messenger from the Lord and Cherisher of the universes; I but fulfill towards you the duties of my Lord's mission; I am to you a sincere and trustworthy adviser. Do you wonder that there has come to you a message from your Lord through a man of your own people, to warn you? Call in remembrance that He made you inheritors after the people of Noah and gave you a stature tall among the nations. Call in remembrance the benefits from Allah so that you may prosper."

They said: "You have come to us that we should worship Allah alone and forsake that which our fathers used to

worship. So, bring us that wherewith you have threatened us, if you are of the truthful."

He said: "Punishment and wrath have already come upon you from your Lord. Dispute you with me over names which you have devised—you and your fathers—without authority from Allah? Then wait; I am among you, also waiting."

We saved him and those who adhered to him by Our mercy, and We cut off the roots of those who rejected Our verses and did not believe.

Remarks:

Hud was a prophet among the People of Ad. According to the Biblical account, Ad was the son of Uz, who was the son of Aram, who was the son of Shem, a son of Noah. This makes Ad a fourth-generation descendant of Noah. These descendants of Noah settled in southern Arabia and eventually built a kingdom in the area bordering modern-day Yemen and Oman.

FIGURE 7.9: Location of Ad

The People of Ad lived around 5,000 BCE. They were tall and well-built, renowned for their craftsmanship and the construction of tall buildings. Despite being descendants of Noah, their leaders were wicked and turned to paganism. They invented three gods called Samd, Samud, and Hara.

In ancient times, leaders would use religion to isolate a people as a sovereign entity. A group worshipping idols X, Y, and Z would not align with those worshipping idols P, Q, and R. The idols were also crucial for rallying people in battles because, in matters of life and death, humans seek divine assurance. Many kings had protective idols, served by loyal priests, who would offer assurances of victory and protection. Some kings even claimed to be descendants of the gods.

The People of Ad knew Allah, as they were descendants of Noah. They did not refuse to worship Him; rather, they refused to worship Allah alone, which is a great sin.

After the final warning from Hud, they were destroyed, most likely by a drought followed by a powerful storm (cyclone or hurricane).

Thus, the mighty smart Ads, living in the tall buildings, were swept away by the wind!

3. **Salih**

To the Thamud, their brother Salih: He said, "O my people, worship Allah; you have no other god but Him. Now has come unto you a clear (Sign) from your Lord: This she-camel of Allah is a Sign unto you. So, leave her to graze in Allah's

earth and touch her not with harm, or you shall be seized with a grievous punishment. And remember, how He made you inheritors after the Ad people and gave you habitations in the land. You build for yourselves palaces and castles in the plains and carve out homes in the mountains. So, bring to remembrance the benefits from Allah, and refrain from evil and mischief on the earth."

The leaders of the arrogant party among his people said to those who were counted powerless, to such of them as believed, "Know you indeed that Salih is a Messenger from his Lord?" They said: "We do indeed believe in the revelation, which has been sent through him."

The Arrogant Party said: "For our part, we reject what you believe in." Then, they ham-strung the she-camel and insolently defied the order of their Lord saying: "O Salih, bring about your threats, if you are a Messenger!"

So, the earthquake took them unaware, and they lay prostrate in their homes in the morning!

So, Salih left them saying: "O my people! I did indeed convey to you the message, for which my Lord sent me. I gave you good counsel, but you love not good counselors!"

Remarks:

According to the above verses, the Thamuds became the inheritors of the 'Ad. After the people of 'Ad were destroyed, the Thamuds emerged as the regional power in Southern Arabia. Gradually, they moved their towns northward along the Red Sea. Eventually, when they were destroyed, they were located in Mada'in Saleh, approximately 400 km northwest of Madinah and 500 km southeast of Petra.

FIGURE 7.10: Location of Thamuds

However, not all Thamuds perished. There were believers among the poor people of Thamud. It is likely that the poor were living in indigent settlements around the town. Consequently, their homes might not have been affected by the earthquake. Only the disbelievers, who had palaces in the plains and carved-out homes in the mountains, were affected by the earthquake and perished. They were found lying prostrate in their homes in the morning.

Salih, with a heavy heart, left the area after the earthquake, but the surviving Thamuds remained: *So Salih left them, saying: "O my people! I did indeed convey to you the message, for which my Lord sent me. I gave you good counsel, but you love not good counselors!"*

Over time, the surviving Thamuds dispersed into the surrounding areas. It is claimed that the Tribe of Thaqif (Sakif) is descended from them.

Note:

The present structures at Mada'in Salih did not face this destruction, as they were built around the time of Jesus Christ. It is likely that some of the Thamuds who had survived continued living in the same locality and constructed these structures at a later time.

4. **Lut**

We also Lut: He said to his people, "Do you commit lewdness such as no people in creation committed before you? For you practise your lusts on men in preference to women—you are indeed a people transgressing beyond bounds."

And his people gave no answer but this: they said, "Drive them out of your city; these are indeed men who want to be clean and pure!"

But we saved him and his family, except his wife. She was of those who lagged behind. And we rained down on them a shower. Then see what the end of those who indulged in sin and crime was!

Remarks:

Lut, the son of Haran and nephew of Abraham, migrated with Abraham to Canaan around 2100 years before the

birth of Christ. He was later commissioned as a prophet to the city of Sodom.

He called the people to abandon homosexuality, but they did not accept his message. As a result, they were destroyed, most likely by a severe earthquake and volcanic eruption that caused a shower of brimstones (sulfur-based burning stones).

It is likely that Sodom was located in the Jordan River Valley, near the Dead Sea.

FIGURE 7.11: General Area of Sodom

5. **Shuaib**

To the Madyan (Midian) people We sent Shuaib, one of their own brethren.

He said: "O my people, worship Allah—you have no other god but Him; now has come unto you a clear (Sign) from your Lord. Give just measure and weight, nor withhold from the people the things that are their due and do no mischief on the earth after it has been set in order—that will be best for you, if you have Faith. And squat not on every road breathing threats hindering from the path of Allah those who believe in Him and seeking in it something crooked, but remember how you were little, and He gave you increase; and hold in your mind's eye what was the end of those who did mischief. And if there is a party among you who believes in the message with which I have been sent, and a party that does not believe, hold yourselves in patience until Allah does decide between us; for He is the best to decide."

The leaders, the arrogant party among his people, said: "O Shu'aib! We shall certainly drive you out of our city, and those who believe with you, or else you shall have to return to our ways and religion."

He said: "What! Even though we do detest? We should indeed invent a lie against Allah if we returned to your ways after Allah has rescued us from there, nor could we by any manner of means return thereto unless it be as in the will and plan of Allah, our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In Allah is our trust.

Our Lord! You decide between us and our people in truth; for You are the best to decide."

Remarks:

In above verses, the word, *"Our Lord can reach out to the utmost recesses of things by His knowledge"* does not mean that Allah cannot reach a thing by Himself. He sees everything, hears everything and is acquainted with everything. I have discussed Him in Chapter-1.

The verse is linked to the previous verses where it is said: *"...nor could we by any manner of means return thereto unless it be as in the will and plan of Allah, our Lord".*

So the part, *"Our Lord can reach out to the utmost recesses of things by His knowledge."* means that Allah knows the fate. It relates to time, not space.

The leaders, the unbelievers among his people, said: "If you follow Shu'aib, be sure then you are ruined!"

But the earthquake took them unaware, and they lay prostrate in their homes before the morning! The men who rejected Shu'aib became as if they had never been in the homes where they had flourished. The men who rejected Shu'aib it was they who were ruined!

So, Shu'aib left them saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord. I gave you good counsel, but how shall I lament over a people who refuse to believe!"

Remarks:

Shuaib was a Prophet among the people of Madyan (Midian), who lived to the east of the Gulf of Aqaba.

They were descendants of Abraham, as indicated in the following verse:

> “Hath not the story reached them of those before them—the People of Noah, and Ad, and Thamud; the People of Abraham, the men of Midian, and the cities overthrown? To them came their apostles with clear signs. It is not God Who wrongs them, but they wrong their own souls”
>
> [Al Quran 9:70]

It is said in Holy Bible as well:

> "…again, Abraham took a wife and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah."
>
> – Genesis 25: 1-2, Holy Bible

The Midians were descendants of these brothers, and Shuaib was a prophet among them.

FIGURE 7.12: Gulf of Aqaba and Midian

There is controversy regarding the time of Shuaib. According to Jewish accounts, Shuaib was a fourth-generation descendant of Abraham. Shuaib, son of Mikil, son of Isaachar, son of Midian, son of Abraham. Abraham is believed to have lived around 2100 BCE, and the fourth-generation appears within 100 (25X4) years. Then Shuaib would have lived around 2000 BCE when the Midians were destroyed.

But, the following verse of the Quran states that Moses lived among the people of Midian for some time, and we know that Moses died in 1273 BCE.

> "…Then thou didst slay a man, but We saved thee from trouble, and We tried thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained, O Moses!..." [Al Quran 20:40]

The Jewish account in this respect seems inaccurate, as Jewish records before the time of Moses are not considered reliable. The sons of Abraham and Keturah could not have formed a dominant people until six to seven hundred years had passed.

Therefore, the Midians were living in the 13th century BCE when Moses fled from Egypt. Shuaib gave him shelter, and Moses served him for 8 to 10 years. In return, Shuaib gave Moses his daughter in marriage and a herd of sheep.

Shuaib was calling his people to the truth while Moses was tending to his cattle. It is likely that Shuaib

moved out from Midian with his family and his share of sheep shortly before the earthquake of great destruction.

FIGURE 7.13: Midian

The verses in the following section (Section 11) indicate that Moses was sent to Pharaoh after the prophets mentioned in the preceding verses had completed their missions. This implies that when Moses was moving towards the sacred valley of Tuwa, where he encountered the Fire, the people of Midian were either being destroyed or were about to be destroyed.

From the valley of Tuwa, Moses was sent to Egypt.

After the people of Midian were destroyed by the earthquake, Shuaib, in lamentation, moved to the people of the Wood. Later, the people of the Wood were also destroyed.

Shuaib is a central figure in the Druze community, who claim him as their ancestor. The tomb of Prophet Shuaib has been a site of annual pilgrimage for many

Druze for centuries. According to Druze tradition, Shuaib took refuge near the Sea of Galilee towards the end of his life and died in old age.

6. **Consequences of rejecting a Prophet**

Whenever We sent a prophet to a town, We took up its people in suffering and adversity in order that they might learn humility. Then We changed their suffering into prosperity, until they grew and multiplied and began to say, "Our fathers were touched by suffering and affluence," behold, We called them to account of a sudden while they realized not.

If the people of the towns had but believed and defended, We should indeed have opened out to them blessings from the sky and land. But they rejected, and We brought them to book for their misdeeds.

Did the people of the towns feel secure against the coming of Our wrath by night, while they were asleep? Or else, did they feel secure against its coming in broad daylight, while they played about? Did they then feel secure against the plan of Allah? But no one can feel secure from the plan of Allah, except those to ruin! To those who inherit the earth in succession, to its possessors is it not a guiding that if We so willed We could punish them for their sins and seal up their hearts so that they could not hear?

Such were the towns whose story We relate unto you. There came indeed to them their messengers with clear (signs). But they would not believe what they had rejected before. Thus, does Allah seal up the hearts of those who reject faith. Most of them We found not men to their

covenant, but most of them We found rebellious and disobedient.

Section-11 of Chapter-7 **[Verse 103-137]: Pharaoh and his Chiefs**

Then after them We sent Moses with Our Signs to Pharaoh and his Chiefs, but they wrongfully rejected them. So, see what the end of those was who made mischief:

Moses said: "O Pharaoh! I am a Messenger from the Lord of the universes; proper it is for me that I say nothing concerning Allah but the truth. Now have I come unto you from your Lord with a clear (sign), so let the Children of Israel depart along with me."

Said: "If indeed you have come with a Sign, show it forth—if you tell the truth."

Then threw his rod, and behold it was a serpent manifest! And he drew out his hand, and behold it was white to all beholders!

The Chiefs of the People of Pharaoh said, "This is indeed a sorcerer well-versed. His plan is to get you out of your land."

(Pharaoh Said,) "Then what is it you counsel?"

They said: "Keep him and his brother in suspense and send to the cities men to collect and bring up to you all sorcerers well-versed."

So, there came the sorcerers to Pharaoh. They said: "Of course we shall have a reward if we win!"

He said: "Yea, and moreover you will be of the nearest."

They said: "O Moses! Will you throw, or shall we have the throw?"

Moses said: "Throw you."

So, when they threw they bewitched the eyes of the people and struck terror into them; for they showed a great magic.

We put it into Moses' mind by inspiration: "Throw your rod." And behold! It swallows up straight away all the falsehoods, which they fake!

Thus, truth was confirmed, and all that they did was made of no effect. So, they were defeated there and returned disgraced.

But the sorcerers fell down prostrate in adoration, saying, "We believe in the Lord of the universes, the Lord of Moses and Aaron."

Pharaoh said: "Believe you in Him before I give you permission? Surely this is a trick, which you have planned in the city to drive out its people, but soon shall you know. Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross."

They said: "Verily, we are returning to our Lord. But you take vengeance on us simply because we believed in the signs of our Lord when they reached us! Our Lord! Pour out on us patience and constancy and take our souls unto you as Muslims!

The Chiefs of Pharaoh's people said: "Will you leave Moses and his people to spread mischief in the land and to abandon you and your gods?"

He said: "Their male children will we slay; their females will we save alive; and we have indeed irresistible power over them."

Said Moses to his people: "Pray for help from Allah, and in patience and constancy; for the earth is Allah's; He gives it as a heritage to such of His servants as He pleases, and the end is for the Righteous."

They said: "We have had trouble both before and after you came to us."

He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth so that He may see how you act?"

We punished the people of Pharaoh with years of droughts and shortness of crops that they might receive admonition. But when good came, they said, "This is due to us"; when gripped by calamity, they ascribed it to evil omens connected with Moses and those with him. Behold! In truth the omens of evil are theirs in Allah's sight, but most of them do not understand!

They said: "Whatever be the signs you bring to work therewith your sorcery on us, we shall never believe in you.

So, We sent on them Wholesale Death, Locusts, Lice, Frogs, and Blood—signs openly self-explained. But they were steeped in arrogance—a people given to sin.

Every time the penalty fell on them, they said, "O Moses! On our behalf, call on your Lord in virtue of his promise to you. If you will remove the penalty from us, we shall truly believe in you, and we shall send away the Children of Israel with you." But every time We removed the penalty from them to a fixed term, which they had to fulfill, behold, they broke their word!

So, We exacted retribution from them. We drowned them in the sea because they rejected Our Signs and failed to take warning from them. And We made a people considered weak inheritors of the lands in both East and West, lands whereon We sent down Our blessings.

The fair promise of your Lord was fulfilled for the Children of Israel because they had patience and constancy.

And We leveled to the ground the great works and fine buildings, which Pharaoh and his people erected.

Remarks:

People realized that Moses was truthful after witnessing the signs of prolonged drought, mass death, locusts, lice, frogs, and blood. However, they were unwilling or unable to abandon their blind loyalty to their chiefs (the Taghuts) and their king (Pharaoh the Taghut).

The sorcerers accepted the truth after witnessing the first sign, the sign of the snake. Pharaoh punished them by cutting off their hands and legs from opposite sides and crucifying them, demonstrating the consequences of abandoning him. This is likely why the signs of Moses did not produce the desired effect among the people.

The verses state that the Jews were made inheritors of the land, both East and West. This refers to the East and West of the River Jordan. After the death of Moses, they captured Canaan and eventually established a kingdom, extending their territory further to the East.

Section-12 of Chapter-7 **[Verse 138-147]: Moses gets the Torah**

We took the Children of Israel across the sea. They came upon a people devoted entirely to some idols they had.

They said, "O Moses! Fashion for us a god like unto the gods they have."

He said, "Surely you are a people without knowledge. Verily, these people will be destroyed for that which they are engaged in, and all that they are doing is in vain." He said,

"Shall I seek for you a god other than Allah, while He has given you superiority over the universes?" And remember, We rescued you from Pharaoh's people who afflicted you with the worst of penalties, who slew your male children and saved alive your females—in that was a momentous trial from your Lord.

We appointed for Moses thirty nights and completed with ten—thus was completed the term with his Lord, forty nights. And Moses had charged his brother Aaron: "Act for me among my people. Do right and follow not the way of those who do mischief."

When Moses came to the place appointed by Us and his Lord addressed him, He said: "O my Lord! Show (Thyself) to me that I may look upon you."

Allah said: "By no means can you see Me, but look upon the mount, if it stands still in its place, then shall you see Me."

So, when his Lord appeared to the mountain, He made it collapsed to dust. And Moses fell down unconscious. When he recovered his senses, he said, "Glory be to You! To You I turn in repentance, and I am the first to believe."

Said, "O Moses, I have chosen you above men by My Messages and by My Speaking, so hold that which I have given you and be of the grateful." And We wrote for him on the tablets the lesson to be drawn from all things and the explanation for all things, "Take and hold these with firmness and enjoin your people to hold fast by the best in the precepts; soon shall I show you the homes of the wicked."

Those who behave arrogantly on the earth in defiance of right, them will I turn away from My verses—even if they see all the signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way;

but if they see the way of error, that is the way they will adopt; for they have rejected our signs and failed to take warning from them.

Those who reject Our verses and the meeting in the Hereafter vain are their deeds. Can they expect to be rewarded except what they used to do?

Section-13 of Chapter-7 **[Verse 148-153]: People inventing cow-god**

The people of Moses made in his absence out of their ornaments the image of calf. It seemed to low. Did they not see that it could neither speak to them, nor show them the way? They took it for worship and they did wrong. When they repented and saw that they had erred, they said: "If our Lord have not mercy upon us and forgive us, we shall indeed be of those who perish."

When Moses came back to his people, angry and grieved, he said, "Evil it is that you have done in my place in my absence; did you make haste to bring on the judgment of your Lord?" He put down the tablets, seized his brother by his head, and dragged him to him. Aaron said, "Son of my mother! The people did indeed reckon me as naught and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count you me among the people of sin."

Moses prayed, "O my Lord! Forgive me and my brother; admit us to Your mercy; for You are the Most Merciful of those who show mercy!"

Those who took the calf will indeed be overwhelmed with wrath from their Lord and with shame in this life, thus do We recompense those who invent. But those who do

wrong but repent thereafter and believe; verily your Lord is thereafter Oft-Forgiving, Most Merciful.

Section-14 of Chapter-7 **[Verse 154-159]: Muhammad (pbuh) in Torah**

When the anger of Moses was appeased, he took up the tablets—in the writing thereon was Guidance and Mercy for such as fear their Lord.

And Moses chose seventy of his people for Our place of meeting. When they were seized with violent quaking, he prayed: "O my Lord! If it had been Your will, You could have destroyed long before both them and me. Would You destroy us for the deeds of the foolish ones among us? This is no more than Your trial; by it You cause whom You will to stray, and You lead whom You will into the right path. You are our Protector. So, forgive us and give us Your mercy; for You are the best of those who forgive. And ordain for us that which is good in this life and in the hereafter; for we have turned unto You."

He said, "With My punishment, I visit whom I will, but My mercy extend to all things—that I shall ordain for those who protect and practise regular charity, and those who believe in Our verses, those who follow the Messenger, the unlettered Prophet—whom they find written with them in the Torah and the Gospel—for he commands them what is just and forbids them what is evil; he allows them as lawful what is good and prohibits them from what is bad; he releases them from their heavy burdens and from the yokes that are upon them; so it is those who believe in him, honor him, help him, and follow the light which is sent down with him—it is they who will prosper."

Say (O Moses): "O men! I am sent unto you all as the Messenger of God to Whom belong the dominion of the Skies and Lands; there is no god but He; it is He that gives both life and death. So, believe in God and His Messenger, the unlettered Prophet who believe in God and His words; follow him that you may be guided."

Of the people of Moses there is a section who guide and do justice in the light of truth.

Section-15 of Chapter-7 **[Verse 160-161]: Twelve Tribes**

We divided them into twelve tribes or nations. We directed Moses by inspiration, when his people asked him for water—strike the rock with your staff. Out of it, there gushed forth twelve springs. Each group knew its own place for water. We gave them the shade of clouds and sent down to them manna and quails—eat of the good things We have provided for you. To Us they did no harm, but they harmed their own souls.

And remember, it was said to them: "Dwell in this town and eat therein as you wish, but say the word of humility, and enter the gate in a posture of humility—We shall forgive you your faults; We shall increase those who do good."

Section-16 of Chapter-7 **[Verse 162-168]: Punishment**

But the transgressors among them changed the word from that which had been given them, so we sent on them a plague from sky; for that they repeatedly transgressed.

Ask them concerning the town standing close by the sea. Behold! They transgressed in the matter of the Sabbath; for on the day of their Sabbath, their fish did come to them openly holding up their heads; but on the day they had no

Sabbath, they came not. Thus, did We make a trial of them; for they were given to transgression.

When some of them said: "Why do you preach to a people whom God will destroy or visit with a terrible punishment?" Said the preachers, "To discharge our duty to your Lord, and perchance they may defend (themselves)."

When they disregarded the warnings that had been given them, We rescued those who forbade evil, but We visited the wrong-doers with a grievous punishment, because they were given to transgression.

When in their insolence they transgressed prohibitions, We said to them: "Be you apes, despised and rejected."

Behold! Your Lord did declare that He would send against them—till the Day of Qiyamah—those who would afflict them with grievous penalty; your Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful.

We broke them up into Sections on this Earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity, in order that they might turn.

Remarks:

Allah promised many rewards to the Jews, which would be granted if they followed the Torah. The rewards were so great that anyone might feel jealous of them, including being given superiority over all nations, as Moses once reminded his people: *"He said, "Shall I seek for you a god other than Allah, while He has given you superiority over the universes?" [Al Quran 7:140]*

However, Allah also declared punishments. The list of punishments is extensive. The following are among them:

> (15) And it shall be, if you will not heed the voice of your Elohim, to take heed to do all His commandments and His statutes which I am commanding you today, even all these curses shall come on you and overtake you: (16) You shall be cursed in the city, and you shall be cursed in the field… (25) YAHWEH shall cause you to be stricken before your enemies. You shall go out one way against them, and shall flee seven ways before them. And you shall be a trembling to all the kingdoms of the earth… (36)YAHWEH shall cause you and your king whom you shall raise up over you, to go to a nation, which you have not known, you and your fathers. And you shall serve other gods there, wood and stone… (64) And YAHWEH shall scatter you among all people, from one end of the earth even to the other, and you shall serve other gods there, wood and stone, which you have not known, nor your fathers… (65) And among these nations you shall find no ease, nor shall the sole of your foot have rest. But YAHWEH shall give you there a trembling heart and failing of eyes, and sorrow of mind… (66)And your life shall be in doubt before you, and you shall fear day and night, and shall have no assurance of your life… (67) In the morning you shall say, Oh that it were evening! And in the evening you shall say, Oh that it were morning!

For the fear of your heart with which you fear,
and for the sight of your eyes which you shall see.
– Deuteronomy (Torah) 28: 15–68, Hebraic Roots Bible

The punishments are coming down to them one by one:

Around 722 BCE, the Neo-Assyrian Empire captured the Kingdom of Israel and deported the ten tribes to the East, into Persia. These tribes are now known as the Lost Tribes of Israel.

After Jesus Christ, the Roman Emperor destroyed the Second Temple and forcibly expelled the remaining Jews from Jerusalem through severe atrocities:

"Hadrian's army eventually put down the rebellion in 135. According to Cassius Dio, overall war operations in the land of Judea left some 580,000 Jews killed, and 50 fortified towns and 985 villages razed to the ground. The most famous battle took place in Beitar a fortified city 10 kilometres southwest of Jerusalem. The city only fell after a lengthy siege of three and a half years, at which time Hadrian prohibited the Jews from burying their dead. They were eventually afforded burial when Antoninus Pius succeeded Hadrian as Roman Emperor. According to the Babylonian Talmud after the war Hadrian continued the persecution of Jews." – Wikipedia

As a result, they were divided into sects and scattered across the Earth. This dispersion destroyed their religious schools and had a profound impact on their culture.

The verses under discussion say: *"Behold! Your Lord did declare that He would send against them—till the Day of Qiyamah—those who would afflict them with*

grievous penalty; your Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful."

We know what happened to them in Germany during the Second World War. And now, they are fighting in the North, in the East, and in the South. Continue fighting—*till the Day of Qiyamah.* Did Moses not tell you to follow Muhammad (pbuh)?

They are waiting for a Messiah—so wait.

The true Messiah will come with great destructions.

Section-17 of Chapter-7 **[Verse 169-171]: Bring Torah into Remembrance**

After them succeeded a generation; they inherited the Book, but they chose the vanities of this world, saying: "(Everything) will be forgiven us." If similar vanities came their way, they would seize them. Was not the covenant of the Book taken from them that they would not ascribe to God anything but the truth? And they study what is in the Book. But best for the defenders is the home in the Hereafter. Will you not understand?

As to those who hold fast by the Book and establish salat—never shall We suffer the reward of the righteous to perish.

When We raised the Mount over them, as if it had been a canopy, and they thought it was going to fall on them: "Hold firmly to what We have given you and bring to remembrance what is therein; so that you may defend."

Remarks:

In Pagan Rome, Christianity was spreading secretly, but its followers faced sporadic persecution for centuries. When Roman Emperor Constantine the Great (306 CE – 337 CE) adopted Christianity, the persecution ended. Constantine also tore down the Temple of Jupiter, which had been established by Hadrian on the Temple Mount.

Jewish communities began to reappear in Jerusalem and the surrounding areas. However, having lived in foreign lands in smaller groups for about 200 years, their religious knowledge, culture, and practices had suffered. They began to focus on worldly vanities, saying, *"Everything will be forgiven us."*

In 361 CE, Roman Emperor Julian permitted the Jews to return and rebuild their Temple on the Temple Mount.

In 363 CE, the Jews began excavating the Temple Mount, but explosions of underground gases halted their efforts. Fearsome balls of fire erupted near the foundation and continued to strike, repeatedly scorching the workers until they could no longer approach and abandoned the attempt.

In the above verses, the Quran reminds them of the story of how they were commanded to uphold the Torah. It also clearly instructs them to follow the Last Prophet, Muhammad (pbuh).

In 637 CE, Caliph Omar captured Jerusalem. By 691 CE, the Quraysh Caliphs had built Al-Aqsa Mosque and the Dome of the Rock. This was prophesied in the Holy Bible, a book containing many prophecies:

> “This Message thou shall give him from the Lord God of Host: Here is one takes his name from the Branch—where his feet have trodden, spring there shall be—he it is shall rebuild the Lord’s Temple. Builder of the Lord’s Temple to what honors he shall come—a priest shall be on his throne”
>
> - Zacharias, Chapter-6: 12–13, Holy Bible (SHEED & WARD, INC, NEW YORK, 1956)]

In the above verses, the 'Branch' refers to the 'Branch of Ismail.' This is signified by the words: *'where his feet have trodden, spring there shall be.'* The Zamzam well sprung from the toddling feet of Ismail.

The descendants of Ismail are known as the Tribe of Quraysh.

“A priest shall be on his throne” refers to a Caliph—a Caliph is both a religious leader and a ruler.

Therefore, according to the prophecy, the Caliphs from the Tribe of Quraysh would rebuild the Temple. In reality, they built Al-Aqsa Mosque and the Dome of the Rock, and no explosion occurred.

Segment 3
Calling People to the Truth

Section-18 of Chapter-7 **[Verse 172-174]: The Affirmation**

When your Lord drew forth from the Children of Adam—from their backs—their descendants, and made them testify concerning themselves: “Am I not your Lord?” They said: “Yea! We do testify!”

Lest you should say on the Day of Judgment: "Of this we were never mindful."

Or lest you should say: "Our fathers before us may have taken false gods, but we are descendants after them; will You then destroy us because of the deeds of men who were futile?"

Thus, do We explain the signs in detail; and perchance they may turn.

Remarks:

Humans were brought forth from the backs of their parents. While Allah could have said that the souls (nafs) of everyone were assembled, He did not, because a soul alone does not constitute a complete human. It lacks a material brain to remember, think, and respond.

So, something more was involved. To understand this, we must reflect on what the words truly mean: *"…your Lord drew forth from the Children of Adam—from their backs—their descendants, and made them testify…"*

In Section-9 of Chapter-6, we discussed that before Allah began the creation of the universe, He had created a Master Design in His computer (CCU), which was a dynamic virtual universe.

The genome code of each human was produced by the CCU from the genome codes of their father and mother, tracing back sequentially to Adam and Eve. From the genome codes, the CCU could generate our virtual physiques, including virtual brains, to operate within the Master Design (Virtual Universe). Thus, each human was produced in the virtual universe from the backs of their parents.

Our nafses (souls) give us emotions. A nafs (soul) is a combination of unknown force fields. The CCU likely energized our nafses with our genome codes to produce us virtually. The CCU then placed us on a holographic land where we testified.

We cannot remember the event of testimony because a nafs cannot carry forward memories. While a nafs, as a combined force field, can have some information imprinted, it does not function like the memory we use. Thus, the event has been reminded in the above verses so that we cannot claim on the Day of Judgment that we were unaware.

Section-19 of Chapter-7 **[Verse 175-180]: Call—Guidance is in the Hand of Allah**

Relate to them the story of the man to whom We sent Our verses, but he passed them by, so Satan followed him up, and he went astray. If it had been Our will, We should have elevated him therewith, but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog; if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our verses. So, relate the story; perchance they may reflect. Evil as an example are people who reject Our verses and wrong their own souls.

Whom God does guide, he is on the right path; whom He rejects from His guidance, such are the persons who perish.

Many are the jinns and men we have made for Hell. They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle—nay more misguided—for they are heedless.

The most beautiful names belong to God, so call on Him by them. But shun such men as use profanity in his names; for what they do they will soon be requited.

Section-20 of Chapter-7 **[Verse 181–186]: Punishment of Rejection**

Of those We have created are people who direct with truth and dispense justice therewith.

Those who reject Our verses, We shall gradually visit with punishment in ways they perceive not. Respite will I grant unto them, for My scheme is strong. Do they not reflect, there is no madness in their companion? He is but a Perspicuous Warner.

Do they see in the dominion of the Skies and Lands and all that God has created that it may well be that their terms is nigh drawing to an end? In what message after this will they then believe?

To such as God rejects from His guidance, there can be no guide; He will leave them in their trespasses wandering in distraction.

Section-21 of Chapter-7 **[Verse 187–188]: I am but a Warner**

They ask you about the Hour—when will be its appointed time? Say: "The knowledge thereof is with my Lord; none but He can reveal as to when it will occur. Heavy were its burden through the Skies and Lands. Only, all of a sudden will it come to you." They ask you as if you were eager in search thereof: Say, "The knowledge thereof is with God, but most men know not."

Say: "I have no power over any good or harm to myself except as God wills. If I had knowledge of the unseen, I should have multiplied all good and no evil should have touched me. I am but a Warner, and a bringer of glad tidings to those who have faith."

Section-22 of Chapter-7 **[Verse 189–200]: Turn away from the Ignorant**

It is He Who created you from a single person and made his mate of like nature in order that he might dwell with her. When they are united, she bears a light burden and carries it about. When she grows heavy, they both pray to God their Lord, "If You give us a goodly child, we vow, we shall be grateful." But when He gives them a goodly child, they ascribe to others a share in the gift they have received, but God is exalted, high above the partners they ascribe to Him.

Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created? No aid can they give them, nor can they aid themselves!

If you call them to guidance, they will not obey. For you, it is the same whether you call them, or you hold your peace!

Verily, those whom you call upon besides God are servants like unto you: Call upon them and let them listen to your prayer, if you are truthful!

Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say, "Call your god-partners, scheme against me, and give me no respite! Verily, my protector is Allah Who revealed the Book, and He protects the righteous. But those you call upon besides Him are unable to help you and indeed to help themselves. If you

call them to guidance, they hear not. You will see them looking at you, but they see not."

Show forgiveness; command what is right; and turn away from the ignorant.

Section-23 of Chapter-7 **[Verse 201-203]: Evil Thought**

If a suggestion from Satan assails your (mind), seek refuge with God; for He hears and knows. Those who protect (themselves) when a thought of evil from Satan assaults them bring God to remembrance, and they then see! But their brethren plunge them deeper into error, and never relax.

If you bring them not a miracle, they say, "Why have you not brought it?" Say, "I but follow what is revealed to me from my Lord; this is lights from your Lord and guidance and mercy for any who have faith."

Section-24 of Chapter-7 **[Verse 204-206]: Listen to the Quran and worship Allah**

When the Qur'an is read, listen to it with attention and hold your peace that you may receive mercy. And bring your Lord to remembrance in your soul with humility, and in reverence, without loudness in words in the mornings and evenings; and be not you of those who are un-heedful. Those who are near to your Lord disdain not to do Him worship. They celebrate His praises and bow down before Him.

Chapter 8 [Al Anfal / THE SPOILS OF WAR]

Aim of the Chapter

To provide the General Instructions of War

Introduction

The next chapter (Chapter-9) declares all out war against the Pagans (Idolaters). Before declaring the war, important policies and guidelines of war have been given in this chapter.

Flowchart of the Tafsir

Section 1 [Verse: 1-4]: Spoils of War
Section 2 [Verse: 5-14]: Helps of Allah in the Battle of Badr
Section 3 [Verse: 15-17]: Never turn Back
Section 4 [Verse: 18-19]: Verily Allah is with the Believers
Section 5 [Verse: 20-28]: Listen, Obey, and Never Oppress when you are Victorious
Section 6 [Verse: 29]: Promise of the Furqan
Section 7 [Verse: 30-38]: Allah has Plans
Section 8 [Verse: 39-44]: Fight them on
Section 9 [Verse: 45-48]: Way to Success
Section 10 [Verse: 49-54]: Hypocrite Propaganda
Section 11 [Verse: 55-59]: Treachery
Section 12 [Verse: 60-63]: Develop Force
Section 13 [Verse: 64-66]: Force Ratio
Section 14 [Verse: 67-71]: Terror and Prisoner of War
Section 15 [Verse: 72-75]: Security of Believers

Tafsir of the Surah

Section-1 of Chapter-8 **[Verse 1-4]: Spoils of War**

They ask you concerning spoils of war (booty). Say: Spoils are at the disposal of Allah and the Messenger. So, guard for the sake of Allah and keep straight the relations between yourselves. Obey Allah and His Messenger, if you do believe.

Only the Believers who when Allah is mentioned feel a tremor in their minds, and when they hear His verses rehearsed find their faith strengthened and put their trust in their Lord, who establish salat and spend out of the gifts We have given them for sustenance—those, they are the Believers in truth, to them ranks with their Lord, and forgiveness, and generous sustenance.

Remarks:

Subsequently, in this chapter (Surah), the policy for dividing the booty (5:1) is provided. However, in the verses above, the booties are placed at the disposal of the Prophet (pbuh) or the Highest Islamic leadership.

Therefore, no disputes should be raised regarding the judgments made in its distribution.

Section-2 of Chapter-8 **[Verse 5-14]: Helps of Allah in the Battle of Badr**

Just as your Lord ordered you out of your house in truth, even though a party among the Believers disliked it, disputing with you concerning the truth after it was made

manifest, as if they were being driven to death and they saw it. Behold! Allah promised you one of the two parties that it should be yours. You wished that the one unarmed should be yours, but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers that He might justify truth and prove falsehood false, distasteful though it be to those in guilt.

Remember, you implored the assistance of your Lord and He answered you: "I will assist you with a thousand of the angels, ranks on ranks." Allah made it but a message of hope and an assurance to your hearts; there is no help except from Allah, and Allah is Exalted in Power, Wise.

Remember, He covered you with a sort of drowsiness to give you calm as from Himself, and he caused rain to descend on you from the sky to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.

Remember your Lord inspired the angels: I am with you; give firmness to the believers. I will instill terror into the hearts of the unbelievers. Smite you above their necks and smite all their finger-tips off them."

This is because, they contended against Allah and His Messenger. If any contend against Allah and His Messenger, Allah is strict in punishment. This is, so test it, and surely for the disbelievers is the torment of the fire.

Remarks:

The above verses discuss the nature of Allah's help. In summary:

a. Eventually the plan of Allah gets materialized. He is always in control.

b. He aids through the support of angels.
c. He calms and strengthens the Muslims to keep them steadfast on the battlefield.
d. He instills terror into the hearts of the unbelievers.

Section-3 of Chapter-8 **[Verse15-17]: Never turn Back**

O you who believe, when you meet the unbelievers in a battlefield, never turn your backs to them. If any do turn his back to them on such a day, unless it be in a stratagem of war or to retreat to a troop, he draws on himself the wrath of Allah, and his abode is Hell, an evil refuge!

It is not you who slew them, it was Allah; when you threw, it was not your act, but Allah's.

In order that He might test the believers by a gracious trial from Himself; for Allah is He Who hears and knows.

Remarks:

A Muslim is not permitted to flee from the battlefield. In the verses above, Allah declares: *"It was not you who slew them, but Allah; and when you threw, it was not your act but Allah's."* How can a Muslim give up when Allah is so intensely close to him!

The verses permit tactical recoil for strategic advantage; they also allow withdrawal to regroup with a troop that is either preparing to fight or already engaged in the same fight.

Section-4 of Chapter-8 **[Verse 18-19]: Verily Allah is with the Believers**

That, and surely, Allah makes feeble the plans and stratagem of the unbelievers. If you ask for a judgment, now the judgment has come to you.

And if you cease, it will be better for you; and if you return, so shall we return, and your forces will be of no avail to you however numerous they be—and verily Allah is with those who believe!

Remarks:

The aim of a battle is not to annihilate the opposition completely. Allah keeps watch over them and weakens their plans and strategies. Muslims fight again if the enemy returns for a fight.

Section-5 of Chapter-8 **[Verse 20-28]: Listen, Obey, and Never Oppress when you are Victorious**

O you who believe, obey Allah and His Messenger and turn not away from him when you hear. Nor be like those who say, "We hear", but listen not. Verily, the worst of beasts in the sight of Allah are the deaf and the dumb—those who understand not; if Allah had found in them any good, He would indeed have made them listen; if He had made them listen, they would but have turned back and declined.

O you who believe, give your response to Allah and His Messenger when he calls you to that which will give you life; and know that Allah comes in between a man and his heart, and that it is He to Whom you shall be gathered.

And guard against tumult or oppression, which affects not in particular those of you who do wrong—and know that Allah is strict in punishment.

Remarks:

Muslims must not oppress civilians or cause tumult when they are victorious. The Surah later says (in Section-14) to establish terror, but it was to be established in the battle field, not by oppressing unarmed people in captured lands.

Muslims had many battles to fight in the future and were destined to capture a significant portion of the world. Therefore, Allah wanted terror to be established in the initial battles. In fact, this strategy saves lives in subsequent battles and aids in securing control over captured territories. It is a positive war strategy for the Forces that are poised to fight subsequent battles over a long period of time.

Modern armies refer to this tactic as 'Shock and Awe.' During the Iraq War in 2003, the U.S. Army employed this strategy by conducting massive bombings in Baghdad during the initial days, instilling awe (terror) in the population.

Such strategies should be carefully planned by well-trained and wise planners. Otherwise, a force may end up like ISIS, which tried to establish terror by killing unarmed military cadets in Iraq, posting execution videos, and burning a Jordanian fighter pilot alive. These acts outraged the general public.

However, the U.S. Army did not gain a bad reputation, as their bombings did not indiscriminately kill

civilians. They used precision-guided bombs and carefully selected their targets. In subsequent part of war, they regularly and openly broadcasted their activities to the public, with embedded reporters accompanying the advancing soldiers.

Call to mind, when you were small, despised through the land, and afraid that men might despoil and kidnap you. But He provided a safe asylum for you, strengthened you with His aid, and gave you good things for sustenance that you might be grateful.

O you that believe, betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you. And know you that your possessions and your progeny are but a trial, and that it is Allah with Whom lies your highest reward.

Section-6 of Chapter-8 **[Verse 29]: Promise of *the Furqan***

O you who believe! If you guard for the sake of Allah, He will endow you with *Furqan*, remove from you evil you, and forgive you—for Allah is the Lord of grace unbounded.

Remarks:

In above verse, "Furqan" means "War Book". A Part of the Quran is War Book (Furqan). The Part is identified in the following Verse:

> "It is He Who sent down to thee the Book (the Quran) in Truth confirming that was before it, and He sent down the Torah, and the Gospel.

> From (here/Chapter-3) before ‘Guidance for Mankind’ (that starts at Chapter-10), sent down the “Furqan” as well. [Al Quran 3:3]

So, according to the above verse, the Furqan starts at Chapter-3 and ends at Chapter-9.

“Furqan” is commonly translated as: “Criterion by which to discern true from false”. The translation is not correct:

“Firqin” means “Parts”;

“Farraqu” means “Divide”;

So, “Furqan” should mean “something that is divided” or “something that divides,” such as a sword can be called Furqan.

In the following verse, the “Day of the Battle of Badr” is called the “Day of Furqan”:

> “…if you do believe in Allah and what We sent down to Our servant on the Day of Furqan, on the day of the meeting of the two forces; for Allah has power over all things.” [Al Quran 8:41]

In the above verse, the “Day of Furqan” means *“the day of the meeting of the two forces”*. So, “Furqan” means “Battle” when two forces meet to fight with each other. Therefore, if a Book is called Furqan, it should be understood as a “War Book”. According to the Verse-3 of Chapter-3, given above, the War Book (Furqan) starts at Chapter-3 and ends at Chapter-9

A part of this Surah (Surah Anfal) was revealed after the Battle of Badr, which was fought in the 2nd Hijri

(hijri year), when the Sahabah were told that they would be given Furqan if they guarded for the sake of Allah.

After the conquest of Makkah, Surah Tawbah was revealed that marked the beginning of the next phase of the Islamic Revolution. In this Surah, Allah declared all-out war against the pagans:

> "But when the forbidden months are past, then fight and slay the Pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem; but if they repent and perform "As-Salat" and give "Zakat", then open the way for them; for Allah is Oft–forgiving, Most Merciful" [Al Quran 9:5 (Surah Tawbah)]

The verse issued an executive order to fight and kill the Idolaters wherever they were found. However, if some were captured, they were to be taken to a safe place and encouraged to accept Islam. Then, if they accepted Islam by performing Salat and paying Zakat, they were to be released.

However, in most Arab lands, the pagans were under the protection of Christian emperors, kings, and rulers. Therefore, the rule concerning the People of the Book was also given in this Surah:

> "Fight those who believe not in God, nor the Last Day, nor hold that forbidden which has been forbidden by God and His Apostle, nor acknowledge the religion of Truth (-fight the Pagans)—from those who were given the Book

until they pay Jizya willingly while they are subdued (-fight Jews / Christians).”

[Al Quran 9:29 (Surah Tawbah)]

Thus, pagans were to be fought until they accepted Islam, while the People of the Book were to be fought until they were subdued and paid the jizya willingly. The People of the Book were allowed to keep their religion.

Therefore, the 'Furqan' is a 'Book of Jihad, leading to physical fighting.' The revelation of the Furqan begins with Chapter-3 and concludes with Chapter-9. It grants Al-Muttaqin the authority to wage offensive war for the spread of Islam. It is given with the 'Rules of Engagement'.

After the Prophet's (pbuh) departure, his followers continued his mission. He had instructed them to spread Islam as far as a camel could travel. Within three generations, the Home of Ummah, stretching from Morocco to the Pamirs, was established, and Islam was embraced by the people across these lands.

The people of the captured territories could easily see that these saintly fighters were fighting solely for the cause of Allah, and thus willingly accepted Islam.

Section-7 of Chapter-8 **[Verse 30-38]: Allah has Plans**

Remember how the unbelievers plotted against you to keep you in bonds, or slay you, or get you out—they plot and plan, and Allah too plans, but the best of planners is Allah.

When Our signs are rehearsed to them, they say, "We have heard this; if we wished, we could say like these: these are nothing but tales of the ancients."

Remember how they said, "O Allah, if this is indeed the truth from You, rain down on us a shower of stones from the sky or send us a grievous penalty." But Allah was not going to send them a penalty while you were among them, nor was He going to send it while they could ask for pardon.

But what plea they have that Allah should not punish them when they keep out from the sacred mosque, and they are not its guardians. No men can be its guardians except the Guards (Muttaqin), but most of them do not understand. Their salat at the House is nothing but whistling and clapping of hands: "Taste you the penalty because you blasphemed."

The Unbelievers spend their wealth to hinder from the path of Allah, and so will they continue to spend, but in the end, it will become an anguish for them. Then they will be overcome, and the unbelievers will be gathered together to Hell.

In order that Allah may separate the impure from the pure, put the impure one on another, heap them together, and cast them into Hell. They will be the ones to have lost.

Say to the Unbelievers: if they desist, their past would be forgiven, but if they return (to hostility), then the precedent of the former peoples has already taken place.

Remarks:

Allah carries out His plan through those who are on His side. He typically does not destroy Disbelievers through divine disasters. He separates the impure from the pure in this process. The impure will be placed in hell (within the galaxies of this universe), while the pure will enter Jannaat (another universe). In this way, both universes will be filled after the Judgment.

Section-8 of Chapter-8 **[Verse 39-44]: Fight them on**

And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah, altogether and everywhere. But if they cease, verily Allah does see all that they do. If they refuse, be sure that Allah is your Protector, the best to protect and the best to help.

And know that out of all the booty that you may acquire a fifth share is assigned to Allah and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer if you do believe in Allah and what We sent down to Our servant on the Day of Furqan, on the day of the meeting of the two forces; for Allah has power over all things.

Remember, you were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment—but that Allah might accomplish a matter already enacted; that those who died might die after a Clear Sign; and those who lived might live after a Clear Sign; and verily, Allah is He Who hears and knows.

Remember, in your dream, Allah showed them to you as few; if He had shown them to you as many, you would surely have been discouraged and you would surely have disputed in decision, but Allah saved; for He knows well the hearts.

And remember, when you met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes that Allah might accomplish a matter already enacted; for to Allah do all questions go back.

Remarks:

The above verses refer to the Battle of Badr as 'already enacted' because the same battle was fought in the 'Virtual World' as well. Our lives on Earth are repetitions of our virtual lives. The Virtual World (Master Design) is discussed in Section-9 of Chapter-6.

Section-9 of Chapter-8 **[Verse 45-48]: Way to Success**

O you who believe, when you meet a force be firm and call Allah in remembrance much that you may prosper. And obey Allah and His Messenger, and fall into no disputes lest you lose heart and your power depart, and be patient and persevering, for Allah is with those who patiently persevere.

And be not like those who started from their homes insolently, and to be seen of men, and to hinder from the path of Allah; for Allah compasses round about all that they do.

Remember Satan made their acts seem alluring to them and said: "No one among men can overcome you this day while I am near to you". But when the two forces came in sight of each other, he turned on his heels and said: "Lo! I am clear of you. Lo! I see what you see not. Lo! I fear Allah; for Allah is Strict in Punishment."

Remarks:

Remembrance of Allah (Zikr), patience, and perseverance are essential in battle.

There should be unity among Muslims, without any disputes. A Muslim should not hesitate to follow orders and must remain firm during battle.

One’s insolent conduct should not affect the command.

Section-10 of Chapter-8 **[Verse 49-54]: Hypocrite Propaganda**

Lo! The hypocrites’ say, and those in whose hearts is a disease, "these people—their religion has misled them;" but if any trust in Allah, behold, Allah is Exalted in might, Wise.

If you could see, when the angels take the souls of the unbelievers! They smite their faces and their backs, “Taste the penalty of the blazing Fire because of which your hands sent forth; for Allah is never unjust to His servants.”

Similar to the behavior of the People of Pharaoh and those before them: they rejected the verses of Allah, so Allah punished them for their sins; for Allah is Strong and Strict in punishment.

That is because Allah would not change a favor, which He had bestowed upon a people, until they change what is within them; and indeed, Allah is Hearing and Knowing.

Similar to the behavior of the People of Pharaoh and those before them: they belied the verses of their Lord, so We destroyed them for their sins, and We drowned the People of Pharaoh for they were all oppressor wrong-doers.

Remarks:

Muslims fighting for the cause of Allah must have unwavering faith in the Way of Islam. In the early days, the struggle may face turmoil and seem hopeless, but Allah is with His people and will ultimately guide them to success.

Section-11 of Chapter-8 **[Verse 55-59]: Treachery**

For the worst of beasts in the sight of Allah are those who reject Him—they will not believe. They are those with whom you did make a covenant, but they break their covenant every time, and they have no protection. If you gain the mastery over them in war, punish them severely in order to disperse those who are behind them.

If you fear treachery from any group, throw back (their covenant) to them on equal terms; for Allah loves not the treacherous. And let not those who disbelieve think that they can outstrip. Verily, they will never be able to save themselves.

Remarks:

Treacherous individuals do not contribute to strength and should be expelled from the forces.

If Muslims fear treachery from any group, they may annul the covenant. Here clear proof is not required; if there is a fear of treachery, Muslims can reject the covenant and proceed with their plan.

Section-12 of Chapter-8 **[Verse 60-63]: Develop Force**

Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into the enemies of God, and your enemies, and others besides whom you may not know but whom Allah does know. Whatever you shall spend in the cause of Allah shall be repaid unto you, and you shall not be treated unjustly.

But if the enemy inclines towards peace, you also incline towards peace, and trust in Allah; for He is One that hears and knows.

Should they intend to deceive you, verily Allah suffice you. He it is that has strengthened you with His aid and with the Believers, and He has put affection between their hearts—not, if you had spent all that is in the Earth, could you have produced that affection, but Allah has done it; for He is Exalted in might, Wise.

Remarks:

In times of peace, Muslims should strengthen their forces. If the enemy leans toward peace, Muslims should also lean toward peace. They should not attack out of fear of deception, for Allah thwarts the enemy's plans and preparations. He is All-Hearing and All-Knowing.

Section-13 of Chapter-8 **[Verse 64-66]: Force Ratio**

O Prophet, sufficient unto you is Allah, and unto those who follow you among the Believers. O Prophet, rouse the Believers to the fight. If there are twenty amongst you patient and persevering, they will vanquish two hundred; if a hundred, they will vanquish a thousand of the Unbelievers; for these are a people without understanding.

For the present, Allah has lightened your (task), for He knows that there is a weak spot in you. But, if there are a hundred of you patient and persevering, they will vanquish two hundred; and if a thousand, they will vanquish two thousand with the leave of Allah; for Allah is with those who patiently persevere.

Remarks:

In the above verses, the prescribed force ratio of enemy to believer is 2:1, but with increased patience and perseverance, it can develop to 10:1. Therefore, an offensive may resume when the force ratio reaches at least 10:1. A Muslim commander has no reason to retreat if the ratio is 2:1 or higher. However, Muslims may withdraw to gain a tactical advantage or to regroup with another force of their own.

The force ratio pertains to similarly equipped forces. If the enemy is using force multipliers, such as advanced technology and equipment, this must be taken into account. Today, troops are deployed with armored vehicles, artillery, and anti-tank support. They are equipped with a variety of weapons, communication systems, night vision devices, detailed maps, and GPS. Commanders are highly trained, and battles are conducted based on well-developed plans. Troops are specially trained before deployment, and their areas are monitored by drones, satellites, and surveillance RADARs to prevent surprises. Therefore, if a group has not adhered to the previous instruction—*"Against them make ready your strength to the utmost of your power"*—they should not base their decisions solely on the force ratio suggested in the above verses.

The Furqan pertains to the war for spreading Islam among idolaters and ensures that Muslim countries remain supportive of the Highest Islamic Leadership (Caliph or Highest Imam). It is intended for a country within the Home of Ummah (Darussalam, stretching from

Morocco to the Pamirs). However, the Highest Islamic Leadership or Caliph can assist any Muslim community living in any part of the world.

Defensive Jihad is not a Jihad of Furqan. The permission for such defensive Jihad is given in Chapter-2, while the Furqan begins in Chapter-3 and ends in Chapter-9. .

The main point of the above discussion is that the force ratio must be considered when planning an offensive war in the context of the Furqan. Today's force ratio depends not only on manpower but also on advanced technology and equipment.

Section-14 of Chapter-8 **[Verse 67-71]: Terror and Prisoner of War**

It is not fitting for a Prophet that he should have prisoners of war until he had made a great slaughter in the land. You look for the temporal goods of this world, but Allah looks to the hereafter; and Allah is Exalted in Might, Wise. Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that you took. But enjoy what you took in war, lawful and good, but guard for the sake of Allah; for Allah is Oft–forgiving, Most Merciful.

Remarks:

Allah wanted terror to be established through the Battle of Badr, as the verses say: *"It is not fitting for a Prophet that he should have prisoners of war until he had made a great slaughter in the land."*

During the Battle of Badr, many pagans became prisoners who were on the verge of being killed in the fight. Many were later released in exchange for ransom, which they might have secured from the leaders of Makkah. As a result, the leaders of Makkah could easily drive them into the next battle (Battle of Uhud).

As the terror was not established in the Battle of Badr, many Pagans were encouraged to come for the Battle of Uhud when Allah revealed the following verse:

> "Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with God, for which He had sent no authority; their abode will be the Fire, and evil is the home of the wrong-doers!" [Al Quran 3:151]

Establishing terror is helpful when a war involves fighting subsequent battles. If terror is instilled in the initial battles, winning future engagements becomes easier. The opposing forces become fearful and psychologically weakened, and those seeking booty either avoid the fight or flee.

For example, in the early days of Islam, a pagan tribe might have been interested in joining a war against the Muslims because they viewed them as a small and weak group. However, the same tribe would not have joined a force going against the Roman or Persian emperor.

Terror also aids in consolidation. People in captured territories would obey the incoming ruler more easily, without needing to be directly pressured or oppressed. In ancient times, the command of central power was weak in distant territories, unlike today, where we have electronic

communications, newspapers, roads, and railways. Therefore, terror was often necessary to maintain order in far-off lands.

However, the negative use of terror is sinful and futile. The Mongol army of Genghis Khan represents a dark chapter in history, and their empire has left no lasting legacy, while Islam remains firmly established.

Some Muslim rulers employed limited terror during the early stages of their reigns to maintain peace and unity, as it was the norm of the time. People understood this, and they embraced and followed Islam.

The Muslims under Prophet Muhammad (pbuh) had many battles ahead and were destined to capture a significant part of the world. Allah, knowing the future, intended for terror to be established early on, starting with the Battle of Badr. However, terror was not established at Badr but was later achieved by Khalid ibn al-Walid:

> "Ibn Omar reported that the Apostle of Allah sent Khalid-b-Walid to Banu Jizimah and invited them to Islam, but they were not good enough to say: 'We accepted Islam.' They began to say: 'We are Sabeans; we are Sabeans.' Then Khalid began to put them to death and make them captives. He allotted one captive to every one of us till one day Khalid passed order to put to every captive under us to death. I said: 'By Allah, I shall not kill my captive, and none of my companions will kill his captive till we approach the Prophet and mention it to him.' He (Prophet, pbuh) raised up his hands and said: 'O Allah, I am innocent to Thee of what Khalid did – twice.'" [Bukhari]

The deaths of a few saved the lives of many, as numerous tribes later surrendered without fighting and openly accepted Islam. By the time a Muslim force approached a pagan tribe, the tribe had often already converted to Islam.

Later, the establishment of terror was no longer necessary, as subsequent verses permitted Muslims to take prisoners:

> "But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent and establish regular prayers and practise regular charity, then open the way for them; for God is Oft-forgiving, Most Merciful.
>
> If one amongst the Pagans asks thee for asylum, grant it to him so that he may hear the word of God, and then escort him to where he can be secure. That is because they are men without knowledge." [Al Quran 9:5-6]

However, the Quran has not abrogated any verse. The Highest Islamic Leadership may choose to establish terror in the early stages if He plans to engage in successive battles over an extended period.

After the death of Prophet Muhammad (pbuh), several tribes rebelled against Madinah, and many more would have followed had it not been for Khalid ibn al-Walid. In about two years, during the caliphate of Hadrat Abu Bakr, he consolidated the Arabian Peninsula, allowing the

Muslim Forces to move against the Roman Byzantine Empire.

Prophet (pbuh) was deeply compassionate toward the Arabs. He undertook great hardship to dig a massive ditch to avoid casualties and prepared meticulously for the Battle of Makkah, capturing it without bloodshed. He valued each Muttaqi greatly. Although he was instructed in Chapter-4 to fight and kill the hypocrites, he chose not to act on this instruction. The Quran serves as a Book of guidance, not merely a Book of orders, allowing the Highest Islamic Leadership the discretion to delay or avoid jihad when appropriate. The Quran says:

> "Now hath come unto you an Apostle from amongst yourselves: it grieves him that ye should perish; ardently anxious is he over you; to the Believers is he most kind and merciful."
>
> [Al Quran 9:128]

Thus, in Chapter-9 Allah ordered mentioning the time to start the war against the Pagans (idol worshippers):

> "But when the forbidden months are past, then fight and slay the Pagans …" [Al Quran 9:5]

The above verse is not guidance; it is an order, because it is given with time.

But this does not mean that Prophet Muhammad (pbuh) was a weak commander. He dealt with the Jews firmly and resolutely, doing what was necessary for the eternal safety of Islam. Makkah and Madinah had to be

freed from all viable adversaries and their opposing thoughts forever.

In modern times, terror is established through the massive 'use of force' in the initial days of war, a strategy known as 'Shock and Awe':

"Shock and Awe is a tactic based on the use of overwhelming power and spectacular displays of force to paralyze the enemy's perception of the battlefield and destroy their will to fight."

– Wikipedia, the Free Encyclopedia

To conclude:

Terror should be established through actions on the battlefield, not by planting or throwing bombs in populated areas where the outcome is uncertain and innocent lives may be at risk.

If a Muslim is engaged in the Jihad of Furqan (as guided by Chapters 3 to 9 of the Quran), he must avoid planting mines and booby traps, refraining from using missiles or bombs in populated areas, and must not employ chemical, biological, or nuclear weapons.

A Muslim must not engage in the Jihad of Furqan (offensive jihad as guided by Chapters 3 to 9 of the Quran) without the permission of the Highest Islamic Leadership / Caliph; the jihad is his responsibility. However, the defensive jihad, permitted in Chapter-2, does not require such permission.

O Prophet, say to those who are captives in your hands, "If Allah finds any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you; for Allah is Oft-forgiving, Most Merciful."

But if they have treacherous designs against you, they have already been in treason against Allah, and so has He given (you) power over them; and Allah is He Who has knowledge and wisdom.

Section-15 of Chapter-8 **[Verse 72-75]: Security of Believers**

Those who believed and adopted exile and fought for the Faith with their property and their persons in the cause of Allah as well as those who gave asylum and aid—these are friends and protectors one of another.

As to those who believed but came not into exile, you owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom you have a treaty of mutual alliance. And Allah sees all that you do.

The Unbelievers are protectors one of another. Unless you do this, there would be tumult and oppression on earth, and great mischief.

Those who believe and adopt exile and fight for the Faith in the cause of Allah as well as those who give asylum and aid—these are in very truth the Believers; for them is the forgiveness of sins and a provision most generous.

And those who accept Faith subsequently and adopt exile and fight for the Faith in your company they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily, Allah is well-acquainted with all things.

Chapter 9 [Al Tawbah / The Repentance]

Aim of the Chapter: To declare all-out war against the Idolaters and direct subsequent mobilizations.

Introduction

Surah Tawbah is the ultimate Surah of the 'Furqan'.

The Furqan is a Book (War Book) within a Book (the Quran). It starts from Chapter-3 and ends with Chapter-9 (this chapter):

> "It is He Who sent down to thee the Book in Truth (the Quran) confirming what went before it; and He sent down the Torah (to Moses), and the Gospel (to Jesus).
>
> From (here) before the "Guidance for Mankind" (that starts at Chapter-10) sent down the "Furqan" as well, then those who reject Faith in the verses of God will suffer the severest penalty; and God is Exalted in Might, Lord of Retribution." [Al Quran 3:3-4]

The Surah (Chapter-9) was revealed after the conquest of Makkah. The Surah shaped up subsequent phase of Islamic revolution. In this surah, Allah declared all-out war against the Pagans (Idol Worshippers):

> "But when the forbidden months are past, then fight and slay the Pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem; but if they repent and perform As-

Salat and give Zakat, then open the way for them; for Allah is Oft-forgiving, Most Merciful"

[Al Quran 9:5 (Surah Tawbah)]

The Furqan is a book of war that authorizes, inspires, and guides the struggle, ultimately leading to physical combat. Without the Furqan, Islam would not have spread so rapidly. However, Islam was meant to be preached in this way (in the way of the Furqan) only within the Home of Ummah, which extends from Morocco to the Pamirs [The Home of Ummah / Darussalam is discussed in Section-7 of this chapter].

Beyond the Home of Ummah, Islam is meant to be preached by Sufis and Daees. This matter is discussed in the 'Introduction of Part-2' (Guidance for Mankind).

It is worth mentioning that the political endeavor to establish Islam is a form of jihad (struggle). It requires the permission of the Highest Islamic Leadership (Caliph / Highest Imam) of the Ummah; otherwise, it cannot be considered Islamic.

Structure of the Surah

The Surah is divided in 5 Segments:

In the First Segment, the Surah declares all-out war against the Pagans (Idolaters).

In the second segment, it frees the Kaaba and entrusts the mission of 'preaching Islam' and 'establishing the Home of Ummah' through jihad to the new generation.

The Third Segment gives out the Rules of Engagement.

The fourth segment inspires and instructs individuals to join and support war expeditions.

The Fifth Segment concludes and highlights the importance of religious studies.

The Segments and Sections are given as under:

Flowchart of the Tafsir

Segment 1: The Declaration of War

Section 1 [Verse 1-16]: Obligations Dissolved—Fight and Slay the Pagans

Segment 2: Islam entering a New Phase

Section 2 [Verse 17-18]: Visiting and Maintaining the Kaaba
Section 3 [Verse 19]: The Service to Kaaba is put in Correct Perspective
Section 4 [Verse 20-22]: The Sahabah at the Highest Rank – the Judgment Declared
Section 5 [Verse 23-27]: Furqan for Muttaqin
Section 6 [Verse 28]: The Kaaba is forbidden to Pagans

Segment 3: The Rules of Engagement

Section 7 [Verse: 29]: Destroy Pagans and Neutralize People of the Book
Section 8 [Verse: 30-37]: Fighting to subdue People of the Book is justified

Segment 4: Organizing and Participating in War Expedition

Section 9 [Verse: 38-46]: Clinging heavily to the Earth

Section 10 [Verse: 47-52]: People weak in Faith do not add to Force
Section 11 [Verse: 53-57]: Rejected Contributions
Section 12 [Verse 58-60]: Security against Slandering Islamic Leadership
Section 13 [Verse: 61-63]: Security against Demeaning Islamic Leadership
Section 14 [Verse: 64-74]: Counter Propaganda
Section 15 [Verse 75-80]: Security of Believers giving Charity for War Expedition
Section 16 [Verse: 81-96]: Punishment of Evading War Expedition

Segment 5: Conclusion

Section 17 [Verse: 97-106]: Caution in respect of some Arabs
Section 18 [Verse: 107-110]: The Importance of Unity
Section 19 [Verse: 111-112]: Believers Sold-Out
Section 20 [Verse: 113-114]: Praying for Pagans is Forbidden
Section 21 [Verse: 115-118]: The Forgiven Three
Section 22 [Verse: 119-121]: Record and Promise of Reward
Section 23 [Verse: 122-123]: Importance of Religious Studies
Section 24 [Verse: 124-127]: The Surah
Section 25 [Verse: 128-129]: Arab Apostle (pbuh)

Tafsir of the Surah
Segment 1
The Declaration of War

Section-1 of Chapter-9 **[Verse1-16]: Obligations Dissolved—Fight and Slay the Pagans**

Freedom from obligations from Allah and His Messenger to those of Pagans with whom you made a treaty—go you then for four months backwards and forwards throughout the land but know you that you cannot frustrate Allah, but that Allah will cover with shame those who reject Him.

And a declaration from Allah and His Apostle to the people on the Day of the Great Pilgrimage that Allah and His Apostle dissolve obligations with the Pagans. If then, you repent, it was best for you; but if you turn away, know you that you cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith.

Not dissolved with those Pagans with whom you have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So, fulfill your engagements with them to the end of their term; for Allah loves the Guards.

But when the forbidden months are past, then fight and slay the Pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem; but if they repent and perform “As-Salat” and give “Zakat”, then open the way for them; for Allah is Oft–forgiving, Most Merciful.

If one among the Pagans asks you for asylum, grant it to him so that he may hear the word of Allah, and then escort

him to where he can be secure. That is because they are men without knowledge.

Remarks

The verses were revealed after the capture of Makkah: *"…when the forbidden months are past, fight and slay the Pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem…"*

During the time of Prophet Muhammad (pbuh), every tribe in Arabia was a terrible fighting force. The people were exceptionally tough, both physically and mentally, due to the harsh conditions of the land. They were led by powerful tribal leaders, each of whom was a formidable figure of authority (Taghut). In addition, there were kings and emperors overseeing them. A man under a Taghut could not accept Islam, so fighting to remove these Taghuts became necessary. The fighting was deliberately initiated following this verse.

Surah Tawbah marked the final phase of the Islamic Revolution. The rate of conversion was increasing as the Taghuts were being neutralized. Although the Prophet (pbuh) departed, his followers continued until the final objective was achieved. They established the Home of Ummah (Darussalam), extending from Morocco to the Pamirs, and the people, in general, embraced Islam.

In reality, only a few pagans were killed under this order, and they quickly accepted Islam.

Muhammad (pbuh) was the Last Prophet; he could not fail. He preached with utmost sincerity, and in the

end, had to pick up the arms to remove the Taghuts so that the people could accept Islam in safety.

Moses went to Egypt with nine clear signs, yet the outcome was fruitless. Christianity was preached in Arabia by highly trained preachers for about 500 years, but the results were disheartening. Finally, Allah adopted the Way of Furqan to establish the teachings. The Way was necessary for the land due to the nature of its people and its social and political structures.

How can there be a league before Allah and His Apostle with the Pagans, except those with whom you made a treaty near the Sacred Mosque! As long as these stand true to you, stand you true to them; for Allah does love the Guards.

How! Seeing that if they get an advantage over you, they respect not in you the ties, either of kinship or of covenant? With their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked. The verses of Allah they have sold for a miserable price, and they have hindered from His way; evil indeed are the deeds they have done.

With regards to a Believer, they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds. But, if they repent and perform As-Salat and give Zakat, they are your brethren in Faith. We do explain the verses in detail for those who understand.

But, if they violate their oaths after their covenant and taunt you for your faith, fight you the leaders of disbelief, for their oaths are nothing to them, that thus they may be restrained.

Will you not fight people who violated their oaths, plotted to expel the Apostle, while they did attack you first? Do you

fear them? Nay, it is Allah Whom you should more justly fear, if you believe!

Fight them, and Allah will punish them by your hands, cover them with shame, help you over them, heal the breasts of Believers, and calm the resentment of their minds; for Allah will turn to whom He will, and Allah is All-Knowing, All-Wise.

Remarks:

Allah heels the minds of the Believers that fight, as it is said in above verses: *"Allah will…heal the breasts of Believers, and calm the resentment of their hearts."*

There would always be a question before attacking a tribe: Should they be given more time to accept Islam? Once a pagan died on the battlefield, there would be lingering doubts about whether the message was properly conveyed. Such concerns could demoralize a troop, especially if there were many soft-hearted individuals among them. This is similar to 'Gulf War Syndrome,' where some U.S. soldiers returning from the Afghan War, Gulf War, and Iraq War experienced uncommon psychological and physical issues, with many committing suicide. These types of mental problems do not occur among those returning from prolonged jihad, as Allah heals the hearts of the believers and calms their minds.

Or think you that you shall be forsaken while Allah did not make evident those among you who strive with might and main and take none for friends and protectors except Allah, His Apostle, and the Believers? And Allah is well–acquainted with that you do.

Segment 2
Islam entering a New Phase

Section-2 of Chapter-9 **[Verse 17-18]: Visiting and Maintaining the Kaaba**

It is not for such as join gods with Allah to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit; in Fire shall they dwell. The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, perform As-Salat and give Zakat, and fear none except Allah. It is they who are expected to be on true guidance.

Remarks:

There were 360 idols in the Kaaba, all of which were broken and removed. The responsibility for maintaining the Kaaba was taken over, and the pagans were forbidden from visiting it. As a result, the pagans of Arabia lost their spiritual center.

In the history of Islam, the capture of Makkah marks the beginning of a new phase. People began to convert in large numbers, and Islam was firmly established across the Arabian Peninsula. The Kaaba became the spiritual center of the Muslims.

Section-3 of Chapter-9 **[Verse 19]: The Service to Kaaba is put in Correct Perspective**

Do you make the giving of drink to pilgrims or the maintenance of the Sacred Mosque equal to those who believe in Allah and the Last Day and strive hard and fight in the cause of Allah? They are not comparable in the sight of Allah, and Allah guides not those who do wrong.

Section-4 of Chapter-9 **[Verse 20-22]: The Sahabah at the Highest Rank—the Judgment Declared**

Those who believe and suffer exile and strove hard and fought in Allah's cause with their wealth and their lives have the highest rank in the sight of Allah. They are the successful. Their Lord does give them glad tidings of a Mercy from Himself, of His good pleasure, and of Jannaat; for them wherein are delights that endure. They will dwell therein forever. Verily in Allah's presence is a reward, the greatest.

Remarks:

The Sahabah who attained the highest rank and were given the tidings of Jannaat are mentioned in the above verses. They meet three criteria:

a. They Believed
b. Suffered Exile before the capture of Makkah.
c. And strove hard and fought in Allah's cause with their wealth and their lives.

Mainly, the Muhajirs fall in this group. The Ansars are given the good news of Jannaat in later verses.

The declaration of the 'highest rank' was almost like an announcement of retirement. After the revelation of these verses, the Prophet (pbuh) focused on uplifting the new generation. He often selected very young Sahabah to lead battles. During his illness before his death, he assembled a force against the Roman Empire at the outskirts of Madinah. He selected Usama ibn Zayd (20) as the leader of the force, and appointed Hazrat Ali (32) as the protector of Madinah. However, the force did not move due to the Prophet's passing.

Section-5 of Chapter-9 **[Verse 23-27]: Furqan for Muttaqin**

O you who believe, take not as Awliya your fathers and your brothers if they love infidelity above Faith—if any of you do so, they do wrong. Say, if it be that your fathers, your sons, your brothers, your mates, or your kindred, the wealth that you have gained, the commerce in which you fear a decline, or the dwellings in which you delight are dearer to you than Allah, or His Apostle, or the striving in His cause, then wait until Allah brings about His decision; and Allah guides not the rebellious.

Assuredly, Allah did help you in many battlefields and on the day of Hunain. Behold, your great numbers elated you, but they availed you naught—the land, for all that it is wide, did constrain you, and you turned back in retreat. But Allah did pour His calm on the Apostle and on the Believers and sent down forces, which you saw not. He punished the Unbelievers. Thus, does He reward those without Faith.

Again, Allah will after this turn to whom He will; for Allah is Oft–forgiving, Most Merciful.

Remarks:

The above verses call the Muttaqin to follow the guidance of Allah persistently and give assurance of God's help.

In 8 AH, after the conquest of Makkah, the Battle of Hunain was fought against the Tribe of Hawazin in a valley on the road leading to Taif. Muslims were 12,000 and the opposition was 20,000 in strength.

The opposition had been hiding in higher positions and launched a surprise attack with arrows. The Muslims were caught off guard by the sudden onslaught and began to fall back. However, the Prophet (pbuh) stood firm and unwavering. Soon, the Muslims regrouped, responding to the Prophet's (pbuh) call, and with the help of Allah, they achieved a decisive victory.

The Islamic struggle entered a new phase with the Battle of Hunain. A large number of general Muslims joined the force, and Allah's help was evident. It is widely said that when the Prophet (pbuh) found himself alone, he picked up a handful of sand and threw it toward the enemy. Their eyes became clouded with dust, preventing them from shooting arrows or fighting with swords, and they began retreating in utter confusion.

After the Prophet's (pbuh) departure, the Muslims quickly defeated the Persian Empire and the Roman Byzantine Empire, the superpowers of the time. While the Arabs are undoubtedly tough and courageous, how could the forces of general Arabs defeat the well-trained and well-organized armies of the Roman and Persian empires? They succeeded due to the help of Allah, as promised in this Surah. The first paragraph of the above

verses describes how the People of Furqan should be. The second paragraph explains how the help will be, and the third paragraph promises Allah's help in the future.

Most likely, the War Book includes a group of dedicated angels assigned to aid the Leader of Al Muttaqin (Caliph / the Highest Imam). As the verses indicate: *"But Allah did pour His calm upon the Apostle and the Believers and sent down forces which you did not see."* The force of angels was used in the Battle of Hunain and remains available for the Muttaqin forever.

In 1980, U.S. Delta Force secretly moved into the First Desert Base in Iran with eight helicopters and transport aircraft to rescue the hostages from the U.S. Embassy the following night. However, three helicopters were rendered inoperative: one had a cracked rotor blade, one encountered hydraulic problems, and one was affected by a desert storm. The mission was canceled, and while withdrawing, another desert storm caused a transport aircraft to collide with a helicopter. Both were destroyed, and several personnel were killed. Imam Khomeini described the sandstorms as acts of these angels.

There were many unknown enemy moves that were thwarted by the forces of angels, and the IRGC (Islamic Revolutionary Guard Corps) continues to survive in Iran. The Afghan Mujahideen also received help on many occasions while fighting against the USSR. Books have been written on these matters.

Section-6 of Chapter-9 **[Verse 28]: The Kaaba is forbidden to Pagans**

O you who believe! Truly the Pagans are unclean, so let them not after this year of theirs approach the Sacred Mosque. And if you fear poverty, soon will Allah enrich you, if He wills, out of His bounty; for Allah is All-knowing, All-wise.

Segment 3
The Rules of Engagement

Section-7 of Chapter-9 **[Verse 29]: Destroy Pagans and Neutralize People of the Book**

Fight those who believe not in Allah, nor the Last Day, nor hold that forbidden which has been forbidden by Allah and His Apostle, nor acknowledge the religion of Truth (-fight the Pagans)—from those who were given the Book, until they pay Jizya willingly while they are subdued (-fight the Jews and Christians).

Remarks:

According to the previous verses, the Muttaqin were to fight the Pagans until they performed As-Salat and paid Zakat, which meant fighting them until they embraced Islam.

However, the Pagans of the Middle East and Northern Africa were under the protection of the Roman Byzantine Empire and its allies. Therefore, in the above verse, the policy for dealing with the People of the Book was given:

"...from those who were given the Book until they pay Jizya willingly while they are subdued."

The verse did not mean that all the Christians of the world were to be brought under subjugation; it meant the Christians who were countering the preaching of Islam in the Home of Ummah (Darussalam / Home of Peace) extending from Morocco to the Pamirs.

Orders related to the Home of Ummah

> "And this is a Book, which We have sent down bringing blessings and confirming which came before it, that thou may warn the Mother of Cities and all around her. Those who believe in the Hereafter believe in this, and they are constant in guarding their Prayers" [Al Quran 6:92]

Babylon is considered the Mother of Cities. It was a city in Mesopotamia, located in the Middle East (modern-day Iraq). According to the Holy Bible, Babylon was the first city of mankind, where city life began. It was the birthplace of Abraham.

Arabs and Persians have been interacting with Babylon since ancient times, and it served as their center of gravity. Their lands form the Home of Ummah (Darussalam / Home of Peace), extending from Morocco to the Pamirs.

> "Thus, have We sent by inspiration to thee an Arabic Quran that thou may warn the Mother of Cities and all around her. And warn of the Day of

Assembly, of which there is no doubt—some will be in the Jannaat and some in the Blazing Fire.

If Allah had so willed, He could have made them (Arabs and Persians) a single people, but He admits whom He will to His Mercy; and the Wrong-doers will have neither protector nor helper" [Al Quran 42:7-8]

Today, there should be no doubt, as the entire population of this region has embraced Islam. It is now the mainland of the Muslim world. All pagans of the area were to accept Islam, while Christians and Jews were subdued and required to pay Jizya. This was achieved by the Prophet (pbuh) and his immediate followers (up to the third generation) in accordance with the guidance of the Furqan.

But the Prophet (pbuh) had no world map. How could he define the boundaries of this Home? So, he gave a simple directive: *'Do not go where the camels do not go' (or words to that effect)*. This meant not to carry out military expeditions beyond the areas accessible to camels. At first glance, this might seem like a typical Bedouin approach—limiting travel to where camels could tread. However, today we can see the wisdom in this order. If you look at the map, Islam primarily spread within the regions where camels could travel.

Camels cannot reach China, as they are blocked by the Altai, Tien Shan, Pamir, and Himalayan mountain ranges. They also cannot access Europe due to natural barriers like the Gibraltar Strait, Bosporus, Black Sea, Volga and Don River systems, the Ural Mountains, and the Polar Icecap. Camels are similarly unable to cross into

India because of the Hindu Kush mountain range, and they cannot travel to the southern part of Africa due to the dense equatorial forests.

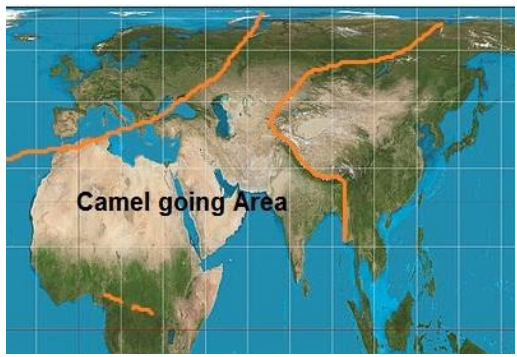

FIGURE 9.1: The Spread of Islam

However, the entire camel-going area is not the Home of Ummah. It specifically refers to the lands of the Arabs and Persians, extending from Morocco to the Pamirs. While camels can travel into Turkic regions, the Prophet (pbuh) forbade attacking them unless they attacked first. Islam was primarily spread among the Turkic people through the efforts of Sufis and Daees.

The Prophet (pbuh) viewed Constantinople as the furthest extent of Islamic territory toward Europe and inspired its capture because it was the seat of the Roman Byzantine Emperor, who ruled over the Middle East. Otherwise, Constantinople was in Christian territory, where camels could not reach.

The Prophet (pbuh) said, *'A king bearing the name of a prophet will capture Constantinople' (or words to that*

effect). Ottoman Emperor Sultan Muhammad II fulfilled this prophecy when he captured the city in 1453 AD.

This is why Caliph Omar did not allow the building of a navy. When the Governor of Damascus, Muawiyah, wrote a letter requesting permission to build one, Caliph Omar became furious and declared, *'By the name of Allah, Muhammad was a true Prophet (pbuh), and I will never allow the building of a navy.'* It was clear that constructing a navy would mean taking military expeditions beyond the camel-going area.

After the death of Hadrat Omar, Muawiyah established what is considered the first Islamic navy and spoiled energy by engaging in conflicts with the Europeans. However, in today's context, building a defensive navy is desirable, although creating a blue-water navy may not be necessary.

Muslims (Sahabah, Tabi‘un, and Tabi‘-Tabi‘in) captured the entire Home of Ummah (Darussalam), encompassing the lands where Arabs and Persians lived, from Morocco to the Pamirs. Thus, the mission of the Furqan was complete. Further expansion to preach Islam beyond the Home of Ummah is forbidden in light of the following verses:

> “If it had been thy Lord's will, they would all have believed—all who are on earth! Will thou then compel mankind, against their will, to believe!
>
> No soul can believe, except by the will of God, and He will place doubt on those who will not understand. [Al Quran 10:99-100]

However, later Muslims expanded into lands beyond the Home of Ummah (from Morocco to the Pamirs), but this did not significantly benefit the mission of preaching Islam. Spain, for example, was under Muslim rule for about eight hundred years, yet only a few converted to Islam. Similarly, Turks ruled parts of Europe for centuries, but the Muslims found in those areas are primarily of Turkish origin.

The area of the Home of Ummah (from Morocco to the Pamirs) had to be captured. This region is characterized by vast steppes and deserts, where cattle herding were the primary means of livelihood. Herdsmen needed to move regularly to graze their livestock, as grass does not remain in one area throughout the year, and overgrazed land requires time to recover. These movements would not have been possible without tribal organization, as locals would otherwise have prevented them from entering their territories with their cattle.

A man under the strong Tribal Leadership, could not accept Islam until the Tribal Chief had accepted it, and the Tribal Chief would not accept Islam until the King had accepted it. So, these areas were to be captured so that the Taghuts (Tribal Chiefs / Kings / Emperors) were neutralized and the people could accept Islam freely.

The people in other parts of the world live in more loosely bound societies, and their lands are rich in resources, making them independent. When their lands are captured, they see the conquerors as invaders and reject them. In these regions, 'Dawah' by Muslim saints and preachers is the appropriate method for spreading Islam. For instance, the people of Indonesia and Malaysia

embraced Islam without being conquered [This topic is discussed further in the Introduction of Part-2].

It is important to note that the 'camel-going area,' which extends from Morocco to the Pamirs, is referred to as the Home of Ummah only in relation to the 'Strategy of Preaching.' As a religion, Islam is meant for all of mankind, as clearly stated in Chapter-10.

Like Muslims, Christians also have a Home. One can read in the Holy Bible how Paul the Apostle was driven into Europe.

> "They travelled through the region of Phrygia and Galatia because the Holy Spirit did not let them preach the message in the province of Asia. When they reached the border of Mysia, they tried to go into the province of Bithynia, but the spirit of Jesus did not allow them…That night Paul had a vision in which he saw a Macedonian standing and begging him: Come over Macedonia and help us…" – Acts 16 (6-10), Holy Bible

So, Europe is the primary home of Christianity.

Moses too was allotted with a Home, but Jews were not ready to fight for the Land.

Taking Jizya

In this section, the orders for fighting Pagans, subduing Christians, and taking Jizya are given in the same verse, indicating they are related. Pagans were to be fought, the Christians (the Byzantine Emperor and allied kings)

protecting them were to be defeated, and Jizya was to be taken to ensure they felt completely subdued.

Muslims pay Zakat; if Jews and Christians do not pay Jizya, they will not remain on equal footing—the prices in their shops will be lower.

The Quran only permits taking Jizya from the People of the Book, meaning Jizya cannot be taken from Pagans living in the Home of Ummah. Instead, they should be encouraged to accept Islam. If they refuse, they are to be fought. If they surrender, they should be detained in a secure place and motivated until they embrace Islam. For Pagans, motivation and the sword go hand in hand. However, this is a policy matter; in reality, no Pagan remain at present in the Home of Ummah (from Morocco to the Pamirs)—Prophet (pbuh), his Companions, and the following generations (Tabiun and Tabi-Tabiin) completed their mission.

One should not think that Jihad has ended. Jihad is essential to maintain Islam in the Home of Ummah (from Morocco to the Pamirs). However, the intensity of Jihad is likely to remain low, primarily political, as demonstrated by the IRGC in Iran since 1979. Its purpose is to preserve the Home of Ummah (Darussalam) under Islamic laws. Jihad must be conducted under the directive of the highest Islamic leadership (Caliph or Highest Imam).

Section-8 [Verse: 30-37]: Fighting to subdue People of the Book is justified

The Jews call Uzair, a son of Allah; and the Christians call Christ, the son of Allah. That is a saying from their mouth;

they but imitate what the unbelievers of old used to say. Allah's curse be on them. How they are deluded away from the Truth!

They take their priests and their anchorites to be their lords in derogation of Allah and Christ the son of Mary, yet they were commanded to worship but One God—there is no god but He; praise and glory to Him from having the partners they associate.

Fain would they extinguish the light of Allah with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it). It is He Who has sent His Apostle with guidance and the Religion of Truth to proclaim it over all religion, even though the Pagans may detest (it).

O you who believe, there are indeed many among the priests and anchorites who in Falsehood devour the substance of men and hinder from the Way of Allah. And there are those who bury gold and silver and spend it not in the Way of Allah. Announce unto them a most grievous penalty. On the Day when heat will be produced out of that in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs—this is that which you buried for yourselves; taste ye then that you buried!

The number of months in the sight of Allah is twelve—so ordained by Him the day He created the Skies and Lands; of them four are sacred—that is the straight usage. So wrong not yourselves therein and fight the Pagans all together as they fight you all together. But know that Allah is with the Guards.

Verily, the transposing is an addition to unbelief—the Unbelievers are led to wrong thereby for they make it lawful one year and forbidden another year in order to adjust the

number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guides not those who reject Faith.

Remarks:

A believer in Allah should not fight against another believer in Allah. However, the People of the Book have strayed significantly, claiming Uzair and Jesus as the sons of God and taking their priests and monks as lords. Therefore, they may be fought if they oppose Islam.

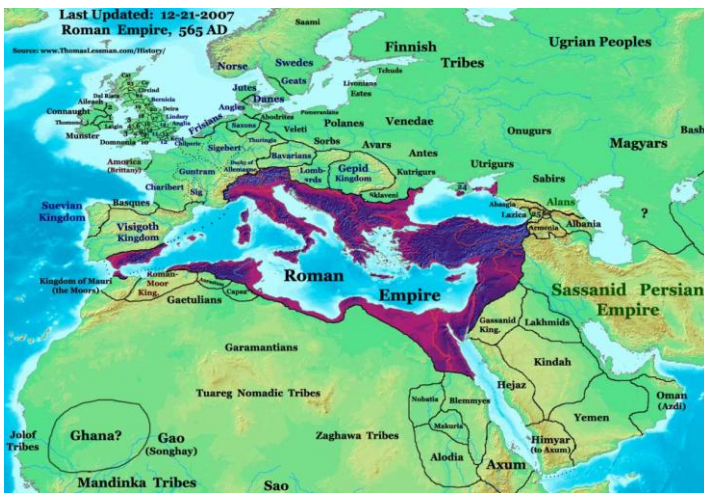

FIGURE 9.2: Roman Empire in 565 CE

From the time of Alexander (356–323 BCE), the Arabs remained subdued due to European aggressions. After the Greeks, the Romans took control, and nearly all the countries along the Mediterranean coast were under

European rule for hundreds of years. As a result, it was likely that common Arabs harbored resentment toward them. During the Prophet's (pbuh) time, the Romans had a forward capital in Damascus. The Prophet (pbuh) would often say in public lectures, 'Support me, and the palaces of Damascus will be yours' (words to that effect).

A small minority of Arabs converted to Christianity, but the majority remained idolaters. Deformed Christianity did not resonate with the people of the land, leaving the Romans with no justification to remain in Arabian territories.

Segment 4
Organizing and Participating in War Expedition

Section-9 of Chapter-9 **[Verse 38-46]: Clinging heavily to the Earth**

O you who believe, what is the matter with you that when you are asked to go forth in the cause of Allah, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life as compared with the Hereafter. Unless you go forth, He will punish you with a grievous penalty, and put others in your place; but Him you would not harm in the least for Allah has power over all things.

If you help not, certainly, Allah did indeed help him when the Unbelievers drove him out; he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us". Then Allah sent down His peace upon him and strengthened him with forces, which you saw not, and humbled to the depths the

word of the Unbelievers. But the word of Allah is exalted to the heights; for Allah is Exalted in Might, Wise.

Go you forth lightly or heavily and strive and struggle with your goods and your persons in the cause of Allah. That is best for you, if you knew.

If there had been immediate gain and the journey easy, they would without doubt have followed you, but the distance was long on them. They would indeed swear by Allah: if we only could, we should certainly have come out with you. They destroy their own souls. And Allah does know that they are certainly lying.

May Allah forgive you—why did you grant them leave until you saw those who told the truth in a clear light, and you had known the liars? Those who believe in Allah and the Last Day ask you for no exemption from fighting with their properties and their lives. And Allah knows the Guards.

Only those ask you for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt so that they are tossed in their doubts to and fro. If they had intended to come out, they would certainly have made some preparation therefore; but Allah was averse to their being sent forth, so He made them lag behind and they were told: Sit you among those who sit (women).

Section-10 [Verse 47-52]: People weak in Faith do not add to Force

If they had come out with you, they would not have added to your (strength), but only disorder, hurrying to and fro in your midst, and sowing sedition among you; and there would have been some among you who would have listened to them. But Allah knows well those who do wrong. Indeed, they had

plotted sedition before and upset matters for you until the Truth arrived, and the Decree of Allah became manifest much to their disgust.

Among them is a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? And indeed, Hell surrounds the Unbelievers.

If good befalls you, it grieves them; but if a misfortune befalls you, they say, "We took indeed our precautions beforehand", and they turn away rejoicing. Say, "Nothing will happen to us except what Allah has decreed for us; He is our protector"; and on Allah let the Believers put their trust.

Say, "Can you expect for us other than one of two glorious things? But we can expect for you either that Allah will send his punishment from Himself, or by our hands. So, wait; we too will wait with you."

Section-11 of Chapter-9 **[Verse 53-57]: Rejected Contributions**

Say: "Spend willingly or unwillingly; not from you will it be accepted, for you are indeed a people rebellious and wicked." The only reasons why their contributions are not accepted are that they reject Allah and His Apostle, that they come to prayer without earnestness, and that they offer contributions unwillingly.

Let not their wealth nor their sons dazzle you. In reality, Allah's plan is to punish them with these things in this life, and that their souls may perish in their denial of Allah.

They swear by Allah that they are indeed of you, but they are not of you, but they are afraid. If they could find a place to flee to, or caves, or a place of concealment, they would turn straightaway thereto with an obstinate rush.

Section-12 of Chapter-9 **[Verse 58-60]: Security against Slandering Islamic Leadership**

And among them are men who slander you in the matter of the alms (sadaqah)—if they are given part thereof, they are pleased, but if not, behold, they are indignant! If only they had been content with what Allah and His Apostle gave them and had said, "Sufficient unto us is Allah; Allah and His Apostle will soon give us of His bounty; to Allah do we turn our hopes!"

Alms are for the poor, and the needy, and those who collect them, for those whose hearts have been (recently) reconciled (to Truth), and in bondage, and for those in debt in the cause of Allah, and for the wayfarer—ordained by Allah; and Allah is full of knowledge and wisdom.

Section-13 of Chapter-9 **[Verse: 61-63]: Security against demeaning Islamic Leadership**

Among them are men who annoy the Prophet and say, "He is (lending his) ear (to every news)." Say, "He listens to what is best for you; he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe." But those who annoy the Apostle will have a grievous penalty.

To you they swear by Allah in order to please you (Muslims), but it is more fitting that they should please Allah and His Apostle if they are Believers. Know they not that for those who oppose Allah and His Apostle is the Fire of Hell, wherein they shall dwell; that is the disgrace supreme.

Section-14 of Chapter-9 **[Verse 64-74]: Counter Propaganda**

The Hypocrites are afraid lest a Surah should be sent down about them, showing them what is in their hearts. Say, "Mock you, but verily Allah will bring to light all that you fear".

If you do question them, they declare, "We were only talking idly and in play." Say, "Was it at Allah, and His verses, and His Apostle that you were mocking? Make you no excuses; you have rejected Faith after you had accepted it. If We pardon some of you, We will punish others among you—for that they are in sin."

The hypocrite men and the hypocrite women—some of them are of others; they enjoin evil and forbid what is just, and they close their hands. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are rebellious and perverse. Allah has promised the hypocrites men and women and the rejecters of Faith the fire of hell. Therein shall they dwell. Sufficient is it for them. For them is the curse of Allah, and an enduring punishment.

As in the case of those before you, they were mightier than you in power and more flourishing in wealth and children. They had their enjoyment of their portion, and you have of yours, as did those before you; and you indulge in idle talk, as they did. They, their works are fruitless in this world and in the Hereafter, and they will lose.

Has not the story reached them of those before them—the People of Noah, and Ad, and Thamud; the People of Abraham, the men of Midian; and the cities overthrown? To them came their apostles with clear signs. It is not Allah Who wrongs them, but they wrong their own souls.

The Believers, men and women, are protectors one of another. They enjoin what is just and forbid what is evil. They perform As-Salat and give Zakat and obey Allah and His Apostle. On them will Allah pour His mercy; for Allah is Exalted in power, Wise.

Allah has promised to Believers, men and women, Jannaat, under which rivers flow, to dwell therein forever, and beautiful mansions in Jannaati-Adnin. But the greatest bliss is the good pleasure of Allah; that is the supreme felicity.

O Prophet! Strive hard against the Unbelievers and the Hypocrites and be firm against them. Their abode is Hell, an evil refuge indeed. They swear by Allah that they said nothing, but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot, which they were unable to carry out—this revenge of theirs was only return for the bounty with which Allah and His Apostle had enriched them! If they repent, it will be best for them, but if they turn back, Allah will punish them with a grievous penalty in this life and in the Hereafter. They shall have none on earth to protect or help them.

Section-15 of Chapter-9 **[Verse 75-80]: Giving Charity for War Expedition**

Among them are men who made a covenant with Allah that if He bestowed on them of His bounty, they would give in charity and be truly among those who are righteous. But when He did bestow of His bounty, they became covetous and turned back, averse. So, He has put as a consequence hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke their covenant with Allah, and

because they lied. Know they not that Allah do know their secret, and their secret counsels, and that Allah knows well all things unseen?

Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them—so they mock at them. Allah will throw back their mockery on them, and they shall have a grievous penalty. Whether you ask for their forgiveness, or not—if you ask seventy times for their forgiveness, Allah will not forgive them, because they have rejected Allah and His Apostle; and Allah guides not those who are perversely rebellious.

Section-16 of Chapter-9 **[Verse 81-96]: Punishment of Evading War Expedition**

Those who were left behind (in the Expedition of Tabuk) rejoiced in their inaction behind the back of the Apostle of Allah; they hated to strive and fight with their properties and their lives in the cause of Allah; thy said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand! Let them laugh a little; much will they weep—a recompense for what they do.

If then, Allah bring you back to any of them, and they ask your permission to come out, say, "Never shall you come out with me, nor fight an enemy with me, for you preferred to sit inactive on the first occasion. Then sit you with those who lag behind."

Nor do you ever pray for any of them that dies, nor stand at his grave, for they rejected Allah and His Apostle and died in a state of perverse rebellion.

Nor let their wealth, nor do their sons dazzle you; Allah's plan is to punish them with these things in this world, and that their souls may perish in their denial of Allah.

When a Surah comes down enjoining them to believe in Allah and to strive and fight along with His Apostle, those with wealth and influence among them ask you for exemption and say, "Leave us, we would be with those who sit." They prefer to be with who remain behind; their hearts are sealed, and so they understand not.

But the Apostle, and those who believe with him strive and fight with their wealth and their lives; for them are good things, and it is they who will prosper. Allah has prepared for them Jannaat, under which rivers flow, to dwell therein—that is the supreme felicity.

And there were among the Arabs men who made excuses and came to claim exemption and those who were false to Allah and His Apostle sat inactive. Soon a grievous penalty will seize the Unbelievers among them.

There is no blame on those who are infirm, or ill, or who find no resources to spend; if they are sincere to Allah and His Apostle, no ground can there be against such as do right; and Allah is Oft-forgiving, Most Merciful.

Nor on those who came to you to be provided with mounts, and when you said, "I can find no mounts for you," they turned back; their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.

The ground is against such as claim exemption while they are rich. They prefer to stay with the (people) who remain behind; Allah has sealed their hearts, so they know not. They will present their excuses to you when you return to them. Say you, "Present no excuses; we shall not believe you; Allah has already informed us of the true state of matters

concerning you. It is your actions that Allah and His Apostle will observe. In the end, will you be brought back to Him Who knows what is hidden and what is open; then He will show you the truth of all that you did."

They will swear to you by Allah, when you return to them, that you may leave them alone. So, leave them alone, for they are an abomination, and Hell is their dwelling place—a fitting recompense for what they did. They will swear unto you that you may be pleased with them, but if you are pleased with them—Allah is not pleased with those who disobey.

Segment 5
Conclusion

Section-17 of Chapter-9 **[Verse 97-106]: Caution in respect of some Arabs**

The Arabs are the worst in disbelief and hypocrisy and most fitted to be in ignorance of the command, which Allah has sent down to His Apostle; but Allah is All-knowing, All-Wise.

Some of the Arabs looks upon what they spend as a fine and watch for calamities for you; on them be the calamity of evil. And Allah is He that hears and knows.

But some of the Arabs believe in Allah and the Last Day and look upon what they spend in Allah's cause as means of nearness to Allah, and a cause of receiving the Messenger's invocation. Indeed, these are a means of nearness for them; soon will Allah admit them to His Mercy. Indeed, Allah is Oft–forgiving, Most Merciful.

Remarks:

In the verses above, 'Arabs' are translated as 'Desert Arabs,' but the Quran only refers to them as 'Arab,' not 'Desert Arab.'

In Sunni Islam, anyone who saw Prophet Muhammad (pbuh) is considered a companion (Sahabah), and the phrase 'Allah is pleased with them' (RadyAllahu Anhu) is uttered for them. However, this tradition appears to be at odds with the verses mentioned above.

The people on whom Allah is pleased and for whom the phrase 'RadyAllahu Anhu' can be said are mentioned in the following verse.

And the foremost to embrace Islam of the Muhajirun (Makkans who forsook their homes) and the Ansars (those of Madinah who helped and gave them shelter) and those who followed them in good deeds—well pleased is Allah with them (RadyAllahu Anhu), as are they with Him. For them He has prepared Jannaat under which rivers flow, to dwell therein forever; that is the supreme felicity.

Remarks:

The above verse mentions who are the people on whom Allah is pleased.

The above verses have another implication: if Allah declares that He is pleased with a person, his judgment should be considered complete, and he should be assured of Jannaat (Paradise). He should not continue performing questionable good deeds for this assurance. However, many senior Sahabah, even after being declared to have

attained Jannaat by Prophet Muhammad (pbuh), did not stop their efforts. They are known as Ashra Mubashra:

The names of 10 Sahabi famous as Ashra Mubashra:

- Abu Bakar
- Umar Farooq
- Uthman
- Ali
  Talha
- Zubair ibn-e-Awam
- Abu Obaidaibn-al-Jarah
- Abdul Rehmanibn-e-Auf
- Saad ibn-e-Abi Waqas
- Saeed ibn-e-Zaid

After the death of Prophet Muhammad (pbuh), Hadrat Ali was supposed to be the Leader of the Muslim Ummah according to the Quran, Hadith, and the customs of the time. However, at that time he was only 32 or 33 years old, and the general public was indifferent toward him. Hadrat Abu Bakr became the first Caliph, and the seed of the first fitna was planted.

Certain of the Arabs round about you are hypocrites as well as among the Madinah folk; they are obstinate in hypocrisy; you know them not; We know them; twice shall We punish them and in addition shall they be sent to a grievous penalty. Others have acknowledged their wrongdoings; they have mixed an act that was good with another that was evil. Perhaps, Allah will turn unto them; for Allah is Oft–Forgiving, Most Merciful.

Remarks:

Humans are not angels. Not every Muslim who saw Prophet Muhammad (pbuh) can be considered his companion (Sahabah), and the Hadiths narrated by them should not be followed without careful judgment based on the Quran, the Sirat of Prophet Muhammad (pbuh), the fundamentals of Islam, and established Islamic history.

Of their goods, take Sadaqah (alms) so that you might purify and sanctify them and pray on their behalf. Verily, your prayers are a source of security for them; and Allah is one Who hears and knows.

Know they not that Allah does accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft–Returning, Most Merciful?

And say, "Work; soon will Allah observe your work, and His Apostle, and the Believers. Soon will you be brought back to the Knower of what is hidden and what is open. Then will He show you the truth of all that you did."

There are others held in suspense for the command of Allah whether He will punish them or turn in mercy to them; and Allah is All–Knowing, Wise.

Section-18 of Chapter-9 **[Verse 107-110]: The Importance of Unity**

And as for those, who put up a mosque by way of mischief and infidelity to disunite the Believers and in preparation for one who warred against Allah and His Apostle aforetime, they will indeed swear that their intention is nothing but good, but Allah does declare that they are certainly liars.

Never stand you forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth therein. In it are men who love to be purified; and Allah loves those who make themselves pure.

Which then is best: he that lays his foundation on piety to Allah and His good pleasure, or he that lays his foundation on an undermined sand-cliff, ready to crumble to pieces? And it does crumble to pieces with him into the fire of Hell. And Allah guides not people that do wrong.

The building, which they build, will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces; and Allah is All–Knowing, Wise.

Remarks:

A Muslim should establish salat at the nearest mosque in his village. However, if the mosque undermines the unity of the Ummah by not supporting the Highest Islamic Leadership or the Caliph, he should avoid attending it.

Section-19 of Chapter-9 **[Verse 111-112]: Believers Sold-Out**

Allah has purchased of the Believers their lives and their properties for that theirs shall be Jannaat—they fight in His cause and slay and are slain—a promise binding on Him in truth through the Torah, the Gospel, and the Qur'an; and who is more faithful to his covenant than Allah?

Then rejoice in the bargain, which you have concluded; that is the achievement supreme. Those that turn in repentance, that serve Him and praise Him, that wander in devotion to the cause of Allah, that bow down and prostrate

themselves in prayer, that enjoin good and forbid evil and observe the limit set by Allah—so proclaim the glad tidings to the Believers.

Section-20 of Chapter-9 **[Verse 113-114]: Praying for a Pagan is Forbidden**

It is not fitting for the Prophet and those who believe that they should pray for forgiveness for Pagans even though they be of kin, after it is clear to them that they are companions of the Fire.

And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him, for Abraham was most tender-hearted, forbearing.

Section-21 of Chapter-9 **[Verse 115-118]: The Forgiven Three**

And Allah will not mislead a people after He has guided them…in order that He may make clear to them what to defend; for Allah has knowledge of all things. Unto Allah belongs the dominion of the Skies and Lands. He gives life and He takes it. Except for Him you have no protector, no helper.

Allah turned with favour to the Prophet, the Muhajirs, and the Ansars who followed him in a time of distress; after that the hearts of a part of them had nearly swerved, but He turned to them; for He is unto them Most Kind, Most Merciful.

To the three who were left behind: until when straitened for them the Earth, though it was vast, and straitened for them their own souls, and they were certain that (there is) no refuge from Allah, except to Him, then He turned to them that they might repent; for Allah is Oft–Returning, Most Merciful.

Section-22 of Chapter-9 **[Verse 119-121]: Record and Promise of Reward**

O you who believe, defend for the sake of Allah and be with those who are true. It was not fitting for the people of Madinah and the Arabs of the neighborhood to refuse to follow Allah's Apostle, nor to prefer their own lives to his, because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness—whether they suffered thirst, or fatigue, or hunger in the cause of Allah; nor they take any step to raise the anger of disbelievers, nor inflict any injury upon the enemy but is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of those who do good, nor could they spend anything, small or great, nor cut across a valley but the deed is inscribed to their credit that Allah may reward them the best (of) what they used (to) do.

Section-23 of Chapter-9 **[Verse 122-123]: Importance of Religious Studies**

Nor should the Believers all go forth together. If a contingent from every expedition remained behind, they could devote themselves to the studies in religion and admonish the people when they return to them that thus they to guard themselves.

Remarks:

In the above verses, religious studies are given great importance. While no one was to remain behind, some individuals who could devote themselves to religious studies and guide the people upon their return were permitted to stay back.

O you who believe, fight the unbelievers who gird you about, and let them find firmness in you; and know that Allah is with those who Guard.

Section-24 of Chapter-9 **[Verse 124-127]: The Surah**

Whenever there comes down a Surah, some of them say, "Which of you has had His faith increased by it?"

Yea, those who believe their faith are increased, and they do rejoice. But those, in whose hearts are a disease, it will add doubt to their doubt; and they will die in a state of unbelief. See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed.

Whenever there comes down a Surah, they look at each other, "Does anyone see you?" Then they turn aside. Allah has turned their hearts, for they are a people that understand not.

Remarks:

This is a Surah where there is almost nothing about traditional religion; it focuses entirely on war. It deepens the doubts of those with diseased hearts. In fact, all surahs

increase their doubts, as they fail to approach the verses with a positive attitude, seeking to understand and follow.

Section-25 of Chapter-9 **[Verse 128-129]: Arab Apostle (pbuh)**

Now has come unto you an Apostle from among yourselves; it grieves him that you should perish—ardently anxious is he over you; to the Believers he is most kind and merciful.

But if they turn away, say: "Allah suffice me; there is no god but He. On Him is my trust, He, the Lord of the Arsh!"